THE CRITICAL REVIEW.

For OCTOBER, 1785.

Eſſays on the Intellectual Powers of Man. By Thomas Reid, D. D. F. R. S. E. Profeſſor of Moral Philoſophy in the Univerſity of Glaſgow. 4*to.* 1*l.* 5*s. in Boards.* Robinſon.

THIS ingenious author preſented us, ſome years ſince, with an 'Inquiry into the Human Mind, on the Principles of Common Senſe;' a work that, in ſome reſpects, enlarged our views, and in others corrected our miſtakes. It has been the ſubject of much controverſy; but, if we allow for a few errors, which humanity can ſcarcely avoid, and, in one or two inſtances, for a little intricacy, which the unſettled ſtate of metaphyſical language muſt neceſſarily occaſion, enough will remain to raiſe Dr. Reid into a very reſpectable rank among authors of this claſs. The Eſſays before us are chiefly to be diſtinguiſhed for the preciſion of the language, the perſpicuity of the definitions, and the clearneſs of the reaſoning. The definitions, indeed, are not always new; but we have often wiſhed to find them in a valuable work, where they may be eaſily referred to, and whoſe acknowleged excellence will give them permanency and authority. This rank they have now attained. Dr. Reid, in his illuſtrations, often contends with Mr. Hume; but we have much reaſon to ſuſpect, that this ſceptical enquirer purpoſely confuſed ſome parts of his reaſoning. The man who would ſubſtitute doubts for certainty, and perplexity for order, may often, in the threſhold, prepare for the ſubſequent confuſion; and there is ſome reaſon too, for ſuppoſing, that he wiſhed to preclude thoſe from reading his works, whoſe deficiencies rendered it probable that they would miſtake the application. From ſome of theſe cauſes it has certainly happened that Mr. Hume's works, whatever he might have intended, have really done leſs injury to religion than many laboured injudicious defences of it.

The firſt Eſſay is ſtyled preliminary. It contains the explanation of words; treats of analogy, hypotheſis, and their dif-

ferent uſe. It explains the cauſes of the ſlow advance of metaphyſics, particularly from the difficulty of attending to the operations of our own mind; for emotions or paſſions prevent the exertion of attention, at the only time when it is chiefly requiſite. After the paſſion is gone, our recollection is generally too imperfect to make our enquiry of much conſequence. There is one chapter on the Social Operations of the Mind, viz. thoſe which are carried on with ſome other intelligent being, without exciting any of the uſual mental operations.

The ſecond Eſſay is 'on the Powers we have by Means of our external Senſes,' and includes an account of the organs of ſenſe; of perception, its theory, and the various ſentiments which have prevailed reſpecting its cauſe. Dr. Reid then proceeds to the objects of perception, enquires how matter and ſpace are perceived, and concludes with the improvement, and the fallacy of the ſenſes.

The third Eſſay is on Memory, which introduces the enquiries into duration and identity, as connected with it. Some remarks are added on Mr. Locke's account of the two laſt, and the different theories of memory.

The fourth Eſſay is on Conception, or Simple Apprehenſion, a ſubject which has been much miſtaken. Indeed our minds are ſo rapid in their operations, that he muſt be a very cautious and experienced enquirer, who can always diſtinguiſh between ſimple apprehenſion and the reſult of reaſoning. After ſome time, we leap at once to the concluſion, without taking the intermediate ſteps; ſo that the conſequences of our experience, and our former reaſoning, ſeem to belong to ſimple apprehenſion. Dr. Reid explains the different theories on the ſubject, and detects ſome miſtakes reſpecting it.

The next operation of the mind is Abſtraction, and it is the ſubject of the fifth Eſſay. General conceptions are acquired both by combination and analyſis. General words, in our author's ſenſe, are not only thoſe which form the predicate or ſubject of the propoſition, but the auxiliaries and acceſſories, viz. the prepoſitions and conjunctions, &c. Each of theſe ſubjects ſhares Dr. Reid's attention.

The ſixth Eſſay is on Judgment; and, in this part the author introduces common ſenſe as a ſpecies of judgment. Our metaphyſical readers will remember the conteſt which this term and its application, in Dr. Reid's Enquiry, formerly occaſioned. It may be truly ſaid, that ſome of the writers loſt the ſubſtance in purſuit of the word. Our author has introduced many reſpectable authorities to juſtify his uſe of common ſenſe in the manner in which he employed it.

'From

'From this cloud of teſtimonies, to which hundreds might be added, I apprehend, that whatever cenſure is thrown upon thoſe who have ſpoke of common ſenſe as a principle of knowledge, or who have appealed to it in matters that are ſelf-evident, will fall light, when there are ſo many to ſhare in it. Indeed, the authority of this tribunal is too ſacred and venerable, and has preſcription too long in its favour to be now wiſely called in queſtion. Thoſe who are diſpoſed to do ſo, may remember the ſhrewd ſaying of Mr Hobbes, "When reaſon is againſt a man, a man will be againſt reaſon." This is equally applicable to common ſenſe.'

Dr. Reid then goes to explain it more particularly.

'We aſcribe to reaſon two offices, or two degrees. The firſt is to judge of things ſelf-evident; the ſecond to draw concluſions that are not ſelf-evident from thoſe that are. The firſt of theſe is the province, and the ſole province of common ſenſe; and therefore it coincides with reaſon in its whole extent, and is only another name for one branch or one degree of reaſon. Perhaps it may be ſaid, why then ſhould you give it a particular name, ſince it is acknowledged to be only a degree of reaſon? it would be a ſufficient anſwer to this, why do you aboliſh a name which is to be found in the language of all civilized nations, and has acquired a right by preſcription? ſuch an attempt is equally fooliſh and ineffectual. Every wiſe man will be apt to think, that a name which is found in all languages as far back as we can trace them, is not without ſome uſe.

'But there is an obvious reaſon why this degree of reaſon ſhould have a name appropriated to it; and that is, that in the greateſt part of mankind no other degree of reaſon is to be found. It is this degree that entitles them to the denomination of reaſonable creatures. It is this degree of reaſon, and this only, that makes a man capable of managing his own affairs, and anſwerable for his conduct towards others. There is, therefore, the beſt reaſon why it ſhould have a name appropriated to it.

'Theſe two degrees of reaſon differ in other reſpects, which would be ſufficient to entile them to diſtinct names.

'The firſt is purely the gift of Heaven. And where Heaven has not given it, no education can ſupply the want. The ſecond is learned by practice and rules, when the firſt is not wanting. A man who has common ſenſe may be taught to reaſon. But if he has not that gift, no teaching will make him able either to judge of firſt principles, or to reaſon from them.

'I have only this farther to obſerve, that the province of common ſenſe is more extenſive in refutation than in confirmation. A concluſion drawn by a train of juſt reaſoning from true principles cannot poſſibly contradict any deciſion of common ſenſe, becauſe truth will always be conſiſtent with itſelf. Neither can ſuch a concluſion receive any confirmation from common ſenſe, becauſe it is not within its juriſdiction.

'But it is poſſible, that, by ſetting out from falſe principles, or by an error in reaſoning, a man may be led to a concluſion that contradicts the deciſions of common ſenſe. In this caſe, the concluſion is within the juriſdiction of common ſenſe, though the reaſoning on which it was grounded be not; and a man of common ſenſe may fairly reject the concluſion, without being able to ſhew the error of the reaſoning that led to it.

'Thus, if a mathematician, by a proceſs of intricate demonſtration, in which ſome falſe ſtep was made, ſhould be brought to this concluſion, that two quantities, which are both equal to a third, are not equal to each other, a man of common ſenſe, without pretending to be a judge of the demonſtration, is well entitled to reject the concluſion, and to pronounce it abſurd.'

We cannot give this paſſage, in our opinion, a greater encomium, than by pronouncing it COMMON SENSE.

'The ſentiments of Philoſophers on Judgment, as an Operation of the Mind, next follow; and we are from thence naturally led to firſt principles in general, and thoſe immediately derived from them, which have ſometimes been raiſed to an equal rank, viz. contingent truths. In this enquiry our author, with great force, attacks Mr. Hume and biſhop Berkeley on their doubts reſpecting matter; and very concluſively points out the ſource of their errors. This part of his work we have read with great pleaſure, and are only ſorry that its extent will neither allow us to tranſcribe or abridge it. The Eſſay is concluded by an account of 'Prejudices, and the Cauſes of Error.'

The ſeventh Eſſay is on Reaſoning; and one principal part of it is 'an Enquiry whether Morality be capable of Demonſtration.' In this point Dr. Reid differs from Mr. Locke, and thinks the inſtances which the latter has given relate rather to metaphyſical than moral truths. The obligation of the moſt general rules of duty is ſelf-evident. If it be not perceived at once, no reaſoning can make it clearer. When the application of theſe rules to particular actions requires reaſoning, that reaſoning muſt be rather of the probable than the demonſtrative kind. Perhaps we have ſeen this probable mode carried to its greateſt height, in Mr. Paley's late excellent work. The Eſſay concludes with an Examination of Mr. Hume's Scepticiſm with Regard to Reaſon, contained in the Firſt Book of his Treatiſe on Human Nature; and Dr. Reid anſwers his doubts with great ſucceſs.

The laſt Eſſay is entitled 'Of Taſte.' It explains this power of the mind, and examines its objects, novelty, grandeur, and beauty.

From

From a ſlight view of this analyſis, it will be eaſy to perceive that, in our limited circle, we could not have entered into a very extenſive detail of any one ſubject, or even had room to have expreſſed our doubts, or to have produced any arguments relating to thoſe opinions of our author, in which we could not fully agree with him. It is ſufficient to have given a general account of the work, that thoſe who are engaged in the ſame purſuits, or pleaſed with the ſame enquiries, may know the kind of entertainment they will receive from it. We muſt, in juſtice, add, that we have generally agreed with Dr. Reid, and think theſe Eſſays a valuable addition to our ſtock of metaphyſical knowledge. They are clear, judicious, and often ſatisfactory. But the author will allow us alſo to add, that, in ſome inſtances, we think he has been leſs exact, and in one point more unfavourable to a reſpectable author, than we wiſhed him to be. A few words are alſo exceptionable: 'dogmaticalneſs' for inſtance, and ſome ſimilar ones, are not Engliſh, and have no intrinſic merit to induce us to receive them.

In the firſt Eſſay, he ſeems improperly to diſtinguiſh an individual from a ſpecies. This is a diſtinction without a difference; for an individual is always a ſpecies or a variety, and conſequently admits of a definition. London or Paris are ſpecies of the genus city; and, if they are capable of being *diſtinguiſhed* 'by accidental circumſtances of time and place,' they certainly are not incapable of a logical definition.

Dr. Hartley's Syſtem of Vibrations is the ſubject of Dr. Reid's remarks and cenſure. We are convinced, on the contrary, that this mode of communication is ſufficiently eſtabliſhed; at leaſt our author's arguments againſt it do not carry conviction to our minds, or even raiſe any doubts.

'As to the exiſtence of vibratory motions in the medullary ſubſtance of the nerves and brain, the evidence produced is this: firſt, it is obſerved, that the ſenſations of ſeeing and hearing, and ſome ſenſations of touch, have ſome ſhort duration and continuance. Secondly, though there be no direct evidence that the ſenſations of taſte and ſmell, and the greater part of thoſe of touch, have the like continuance; yet, ſays the author, analogy would incline one to believe that they muſt reſemble the ſenſations of ſight and hearing in this particular. Thirdly, the continuance of all our ſenſations being thus eſtabliſhed, it follows, that external objects impreſs vibratory motions on the medullary ſubſtance of the nerves and brain; becauſe no motion, beſides a vibratory one, can reſide in any part for a moment of time.

'This is the chain of proof, in which the firſt link is ſtrong, being confirmed by experience; the ſecond is very weak; and

the third ſtill weaker. For other kinds of motion, beſides that of vibration, may have ſome continuance; ſuch as rotation, bending or unbending of a ſpring, and perhaps others which we are unacquainted with: nor do we know whether it is motion that is produced in the nerves; it may be preſſure, attraction, repulſion, or ſomething we do not know. This indeed is the common refuſe of all hypotheſes, that we know no other way in which the phænomena may be produced, and, therefore, they muſt be produced in this way. There is, therefore, no proof of vibrations in the infiniteſimal particles of the brain and nerves.

'It may be thought that the exiſtence of an elaſtic vibrating æther ſtands on a firmer foundation, having the authority of ſir Iſaac Newton. But it ought to be obſerved, that although this great man had formed conjectures about this æther near fifty years before he died, and had it in his eye during that long ſpace as a ſubject of enquiry; yet it does not appear that he ever found any convincing proof of its exiſtence, but conſidered it to the laſt as a queſtion whether there be ſuch an æther or not. In the premonition to the reader, prefixed to the ſecond edition of his Optics, anno 1717, he expreſſes himſelf thus with regard to it: "Leſt any one ſhould think that I place gravity among the eſſential properties of bodies, I have ſubjoined one queſtion concerning its cauſe; a queſtion, I ſay, for I do not hold it as a thing eſtabliſhed." If, therefore, we regard the authority of ſir Iſaac Newton, we ought to hold the exiſtence of ſuch an æther as a matter not eſtabliſhed by proof, but to be examined into by experiments; and I have never heard that, ſince his time, any new evidence has been found of its exiſtence.'

We think the 'links' of this anſwer leſs ſtrong than thoſe of the proof; for the continued motion, from 'rotation,' is in conſequence of a mechanical ſtructure: the bending and unbending of a ſpring are exactly the inſtances that Dr. Hartley might have choſen; for the continuance of motion, and the vibrations, are the conſequence of its elaſticity. Preſſure, attraction, and repulſion, cannot occaſion this continued effect. We allow that Newton's æther has not yet been demonſtrated; but our neighbours, who reject his mathematical proofs, yet agree in this queſtion; and the general coincidence of opinion is of ſome conſequence. Indeed, in many enquiries both of natural philoſophy and chemiſtry, the exiſtence of ſome intervening medium, of an elaſtic nature, 'quocunque gaudet nomine,' is ſo obvious, that we know an able philoſopher who convinced himſelf of its exiſtence by thoſe enquiries which he undertook to diſprove it. We differ too, from our author, in another part of this ſubject: if an hypotheſis explains the phænomena, without any contradictory ap-

pearances, we will not indeed contend that it muſt be true; but, for our own parts, we would not exchange the truth for it. If Dr. Reid will reflect, he will find that Des Cartes' Vortices are by no means equally ſatisfactory. One part of his objections we ſhall not touch on, for we ſpeak only of the mode of communication to the brain; all beyond is doubt and uncertainty: it is only clear, that the impreſſion made muſt reſemble, in its obvious properties, the manner in which it is made.

'Philoſophers have accounted, in ſome degree, for our various ſenſations of ſound, by the vibrations of elaſtic air. But it is to be obſerved, firſt, that we know that ſuch vibrations do really exiſt; and, ſecondly, that they tally exactly with the moſt remarkable phænomena of ſound. We cannot, indeed, ſhow how any vibration ſhould produce the ſenſation of ſound. This muſt be reſolved into the will of God, or into ſome cauſe altogether unknown. But we know, that as the vibration is ſtrong or weak, the ſound is loud or low. We know, that as the vibration is quick or ſlow, the ſound is acute or grave. We can point out that relation of ſynchronous vibrations which produces harmony or diſcord, and that relation of ſucceſſive vibrations which produces melody: and all this is not conjectured, but proved by a ſufficient induction. This account of ſounds, therefore, is philoſophical; although, perhaps, there may be many things relating to ſound that we cannot account for, and of which the cauſes remain latent. The connections deſcribed in this branch of philoſophy are the work of God, and not the fancy of men.

'If any thing ſimilar to this could be ſhown in accounting for all our ſenſations by vibrations in the medullary ſubſtance of the nerves and brain, it would deſerve a place in ſound philoſophy. But, when we are told of vibrations in a ſubſtance, which no man could ever prove to have vibrations, or to be capable of them; when ſuch imaginary vibrations are brought to account for all our ſenſations, though we can perceive no correſpondence in their variety of kind and degree to the variety of ſenſations, the connections deſcribed in ſuch a ſyſtem are the creatures of human imagination, not the work of God.

'The rays of light make an impreſſion upon the optic nerves; but they make none upon the auditory or olfactory. The vibrations of the air make an impreſſion upon the auditory nerves; but none upon the optic or the olfactory. The effluvia of bodies make an impreſſion upon the olfactory nerves; but make none upon the optic or auditory. No man has been able to give a ſhadow of reaſon for this. While this is the caſe, is it not better to confeſs our ignorance of the nature of thoſe impreſſions made upon the nerves and brain in perception, than to flatter our pride with the conceit of knowlege which we

have not, and to adulterate philoſophy with the ſpurious brood of hypotheſes?'

We have quoted this paſſage merely to notice two defects: the one, that the author overlooks what he had before mentioned of the vibrations not being in the nerves themſelves, but in the medium connected with them: the other, to remind him that the organs of ſenſe are expreſsly formed to produce the peculiar impreſſion on each. The organ of hearing, for inſtance, cannot be affected by the viſual rays while it is lodged in a cavity in the ſkull. But theſe little errors do not materially affect the work itſelf, which is, in general, entitled to our approbation.

An Account of the Foxglove, and ſome of its Medical Uſes: with Practical Remarks on Dropſy, and other Diſeaſes. By William Withering, M. D. Phyſician to the General Hoſpital at Birmingham. 8*vo.* 5*s. in Boards.* Robinſon.

WE cannot be too eager to diſſeminate uſeful knowlege; and if thoſe practitioners who daily lament the diſtreſsful and unreſtrained ravages of dropſy, ſhould catch a ray of information from our account of this work, we would recommend to them not to be contented with an uncertain light, but to receive a greater illumination from the eſſay itſelf. They will find many valuable obſervations which we cannot abridge. We ſelected, in our fifty-ſeventh Volume, an extract from an ingenious work on the utility of 'Botanical Analogy,' which contained ſome remarks on digitalis. The author, from the nature of its companions in a natural claſs, conjectured that it was ſedative and diuretic. We ſelected it, at that time, becauſe we ſuſpected that this judicious conjecture would be verified; and Dr. Withering's practice, with the obſervations of his correſpondents, are the ſtrongeſt teſtimony in its favour.

We have great reaſon to ſuppoſe that the foxglove may be a valuable remedy. It is powerfully diuretic, in a doſe which does not excite that diſtreſſing nauſea, inſeparable from the beneficial effects of ſome other narcotic remedies. Our author employs the leaf, gathered when the flowers are expanding; and, after rejecting the leaf-ſtalk and mid-rib of the leaves, dries and powders them. From one to three grains of this powder is a doſe for adults. If a liquid medicine be preferred, a drachm of the leaves is to be infuſed in half a pint of boiling water, adding to the ſtrained liquor an ounce of any ſpirituous water. An ounce of this infuſion is a mean doſe for an adult.

'The

'The foxglove when given in very large and quickly-repeated doſes, occaſions ſickneſs, vomiting, purging, giddineſs, confuſed viſion, objects appearing green or yellow; increaſed ſecretion of urine, with frequent motions to part with it, and ſometimes inability to retain it; ſlow pulſe, even as ſlow as 35 in a minute, cold ſweats, convulſions, ſyncope, death.

'When given in a leſs violent manner, it produces moſt of theſe effects in a lower degree; and it is curious to obſerve, that the ſickneſs, with a certain doſe of the medicine, does not take place for many hours after its exhibition has been diſcontinued; that the flow of urine will often precede, ſometimes accompany, frequently follow, the ſickneſs at the diſtance of ſome days, and not unfrequently be checked by it. The ſickneſs thus excited, is extremely different from that occaſioned by any other medicine; it is peculiarly diſtreſſing to the patient; it ceaſes, it recurs again as violent as before; and thus it will continue to recur for three or four days, at diſtant and more diſtant intervals.'

But this ſeverity is unneceſſary; in the milder doſes which we have deſcribed, it acts with little pain or diſtreſs, and the patient's appetite grows better.

'Let the medicine, therefore, be given in the doſes, and at the intervals mentioned above:—let it be continued until it either acts on the kidneys, the ſtomach, the pulſe, or the bowels; let it be ſtopped upon the firſt appearance of any one of theſe effects, and I will maintain that the patient will not ſuffer from its exhibition, nor the practitioner be diſappointed in any reaſonable expectation.

'If it purges, it ſeldom ſucceeds well.

'The patients ſhould be enjoined to drink very freely during its operation. I mean, they ſhould drink whatever they prefer, and in as great quantity as their appetite for drink demands. This direction is the more neceſſary, as they are very generally prepoſſeſſed with an idea of drying up a dropſy, by abſtinence from liquids, and fear to add to the diſeaſe, by indulging their inclination to drink.'

We muſt add a little more, in the words of our attentive author.

'It ſeldom ſucceeds in men of great natural ſtrength, of tenſe fibre, of warm ſkin, of florid complexion, or in thoſe with a tight and cordy pulſe.

'If the belly in aſcites be tenſe, hard, and circumſcribed, or the limbs in anaſarca ſolid and reſiſting, we have but little to hope.

'On the contrary, if the pulſe be feeble or intermitting, the countenance pale, the lips vivid, the ſkin cold, the ſwoln belly ſoft and fluctuating, or the anaſarcous limbs readily pitting under the preſſure of the finger, we may expect the diuretic effects to follow in a kindly manner.

'In

'In caſes which foil every attempt at relief, I have been aiming, for ſome time paſt, to make ſuch a change in the conſtitution of the patient, as might give a chance of ſucceſs to the digitalis.

'By blood-letting, by neutral ſalts, by chryſtals of tartar, ſquills, and occaſional purging, I have ſucceeded, though imperfectly. Next to the uſe of the lancet, I think nothing lowers the tone of the ſyſtem more effectually than the ſquill, and conſequently it will always be proper, in ſuch caſes, to uſe the ſquill; for if that fail in its deſired effect, it is one of the beſt preparatives to the adoption of the digitalis.'

A paralytic affection, or a calculus, are not increaſed by its uſe, though a ſedative and diuretic.

The work, in general, contains a deſcription of the caſes in which the foxglove was uſed by our author, with its effects; and to theſe are added the obſervations of his correſpondents. We cannot abridge them; nor is abridgement neceſſary, ſince we have already mentioned their reſults: we muſt, however, add, that the ſeveral caſes contain many uſeful practical remarks, and afford many inſtances of deciſive and judicious conduct.

This volume is concluded by obſervations on anaſarca, and the different ſpecies of dropſy, with its ſeveral combinations; on aſthma, epilepſy, and inſanity, ſo far as they depend on water effuſed; on hydrocephalus and phthiſis.

On hydrocephalus Dr. Withering ſuggeſts, that the watery effuſion is probably an effect rather than the cauſe of diſeaſe. It was, we believe, a remark of the late amiable and judicious Dr. Gregory, that the apparent cauſe of the diſeaſe was not in any proportion to the ſymptoms; but he did not ſuggeſt any other foundation for it. Dr. Withering ſuppoſes an inflammation previous to the effuſion; yet, from a full conſideration of the circumſtances, we think it ſcarely probable. The fever is apparently remittent; a form of fever not the attendant of inflammation. The ſymptoms are thoſe of irritation without coma, as reſtleſſneſs, picking the noſe, &c. which we do not perceive, when any part of the brain is affected by inflammation. We know not that the ſtate of the brain has been accurately examined; but, from the ſymptoms, the nature of the patients uſually affected, its being peculiar to families, we ſhould ſuſpect ſome conſtantly irritating power; perhaps, if we may judge from the conſequences, the abſorbent ſyſtem of the brain, which we may now, probably, ſpeak of with confidence, is diſeaſed, and the glands may be enlarged. This view of the diſeaſe will explain the operation of repeated topical bleedings, vomits, and purges, which are cer-

certainly ſometimes ſucceſsful in the early ſtates. We can add our teſtimony to that of Dr. Withering, that the diſeaſe may occur without the uſual diagnoſtics. We ſaw an inſtance where the cauſe was aſcertained by diſſection, in which none of the common ſymptoms were obſerved. It was very 'difficult to purge the child;' but no paralyſis or dilatation of the pupil was obſerved. About two days before the death of the child the face ſwelled, and appeared like that of an anaſarcous leucophlegmatic perſon.

Dr. Withering thinks the phthiſis pulmonalis is certainly infectious; the foxglove was once thought ſerviceable in it; but it is now uſeleſs. From this, and other circumſtances, he ſuppoſes 'the diſeaſe was then more eaſily curable than it is at preſent.'

A print of the foxglove is prefixed. It is taken from Mr. Curtis's Flora Londinenſis, drawn with his uſual accuracy, and coloured under his inſpection.

The Task, a Poem, in Six Books. By William Cowper, Eſq. 8vo. 4s. in Boards. Johnſon.

THE author informs us that 'a lady, fond of blank verſe, demanded a poem of that kind from the author, and gave him the Sofa for a ſubject. He obeyed; and having much leiſure, connected another ſubject with it; and purſuing the train of thought to which his ſituation and turn of mind led him, brought forth at length, inſtead of the trifle which he at firſt intended, a ſerious affair—a volume.'

In the name of the public we pay our acknowledgments to this lady, as the primary cauſe of a publication which, though not free from defects, for originality of thought, ſtrength of argument, and poignancy of ſatire, we ſpeak in general, is ſuperior to any that has lately fallen into our hands. We here meet with no affected prettineſs of ſtyle, no glaring epithets, which modern writers ſo induſtriouſly accumulate; and reverſing Homer's exhibition of his hero in rags, convey the image of a beggar, clothed in 'purple and fine linen.' This poem is divided into ſix books; to the firſt of them, though but a ſmall part has any thing alluſive to it, the Sofa gives name. The author begins with tracing, in a humorous manner, the progreſs of refinement in what may be called ſedentary luxury; from the joint-ſtool on which

'Immortal Alfred
Swav'd the ſceptre of his infant realms,'

to the invention of the 'accompliſhed ſofa.' He proceeds in expreſſing his wiſhes to live eſtranged from the indulgencies it yields.

'The

'The ſofa ſuits
The gouty limb, 'tis true; but gouty limb,
Though on a ſofa, may I never feel,'

This leads him to give an account of his truant rambles when a boy; and to inform us, that the rural walks which delighted him when young, ſtill afford equal pleaſure at a more advanced ſtage of life. He proceeds to deſcribe an ambulatory excurſion. The reflections he makes in it naturally ariſe from the objects which preſent themſelves to his view; and the ſcenery is depictured in chaſte and exact colouring. We meet with no meretricious ornaments; no ſuperfluity of epithets and crouded figures, which often throw an indiſtinct glare over modern poetic landſcapes, inſtead of repreſenting their objects in a clear and proper light. His vindication of the long colonnade of correſpondent trees againſt the encroachments of the preſent taſte, and wiſh to

'reprieve
The obſolete prolixity of ſhade,'

will doubtleſs be reprobated by the votaries of Brown, and modern improvement. We, however, queſtion whether they do not impreſs the mind with more ſublime and awful ideas, than they could effect by any other mode of arrangement. Though people may vary as to their opinion, in this reſpect, they will certainly concur in admiring the following animated apoſtrophe. The image in the ſeventh line is equally new, juſt, and beautiful.

'Ye fallen avenues! once more I mourn
Your fate unmerited, once more rejoice
That yet a remnant of your race ſurvive.
How airy and how light the graceful arch,
Yet awful as the conſecrated roof
Re-echoing pious anthems! while beneath
The chequer'd earth ſeems reſtleſs as a flood
Bruſh'd by the wind. So ſportive is the light
Shot through the boughs, it dances as they dance,
Shadow and ſunſhine intermingling quick,
And darkning and enlightning, as the leaves
Play wanton, ev'ry moment, ev'ry ſpot.'

The author now contemplates the threſher at his work; and deduces ſome pertinent remarks on the utility of exerciſe, and the pernicious effects of lazineſs and indulgence.

'Like a coy maiden, eaſe, when courted moſt,
Fartheſt retires—an idol, at whoſe ſhrine
Who oft'neſt ſacrifice are favour'd leaſt.'

The ſuperiority of nature's works to the imitations of art is next pointed out, and the weariſomeneſs of what is commonly

monly called a life of pleaſure, much in the manner of Young, ſtrongly delineated.

'Whom call we gay? that honor has been long
The boaſt of mere pretenders to the name.
The innocent are gay—the lark is gay
That dries his feathers ſaturate with dew
Beneath the roſy cloud, while yet the beams
Of day-ſpring overſhoot his humble neſt.
The peaſant too, a witneſs of his ſong,
Himſelf a ſongſter, is as gay as he.
But ſave me from the gaiety of thoſe
Whoſe head-aches nail them to a noon-day bed;
And ſave me too from theirs whoſe haggard eyes
Flaſh deſperation, and betray their pangs
For property ſtripp'd off by cruel chance;
From gaiety that fills the bones with pain,
The mouth with blaſphemy, the heart with woe.'

Our innate deſire of novelty is then conſidered, and the expediency of changing the ſcene proved, as objects, though not ſo beautiful in themſelves as thoſe we have been long accuſtomed to, will pleaſe by being leſs familiar. The incloſures of the valley; the rock that 'hides the ſea-mew in his hollow clefts;' the 'common overgrown with fern;' the haunt of a melancholy maiden crazed with love, are next exhibited. An aſſembly of gypſies is introduced, and their manners deſcribed. This leads the author to paſs ſome encomiums on a civilized ſtate, which he looks upon as equally conducive to happineſs and virtue. He expreſſes his compaſſion for the iſlanders in the South Sea, particularly Omiah, whoſe ſituation, as it appears to the author, when reſtored to his own country, is well imagined. But, though he allows a civilized ſtate to promote virtue, he remarks that great cities are inimical to it. He beſtows ſome encomiums on London; but concludes the book with arraigning its effeminacy of manners, its ſeverity in puniſhing petty offenders, and ſhameful lenity towards thoſe of ſuperior rank.

From the ſketch we have given of the firſt book, an idea may be formed of the manner in which the others are conducted. The ſubject-matter is ſometimes ſerious, and ſometimes comic. The tranſitions are in many places happily contrived: in others, too abrupt and deſultory. Sometimes our author ſhews himſelf rather too much the *laudatur temporis acti*. Our follies and vices are ſufficiently numerous, but thoſe of our forefathers, if we judge from the writers of their days, were little or nothing inferior. We are cenſured for wearing

'habits coſtlier than Lucullus wore.'

Our

Our mutability in faſhions is juſtly ridiculed; but our modes of dreſs are not, in general, remarkably coſtly. Our anceſtors flowing wigs, in the reign of good queen Anne, was probably a more expenſive and abſurd faſhion than any in modern days. In another place, our author having expreſſed his ſtrong attachment to his native country, his participation of its joys and ſorrows, obſerves,

'And I can feel
Thy follies too, and with a juſt diſdain
Frown at effeminates, whoſe very looks
Reflect diſhonour on the land I love.
How, in the name of ſoldierſhip and ſenſe,
Should England proſper when ſuch things, as ſmooth
And tender as a girl, all eſſenced o'er
With odors, and as profligate as ſweet,
Who ſell their laurel for a myrtle wreath,
And love when they ſhould fight; when ſuch as theſe
Preſume to lay their hand upon the ark
Of her magnificent and awful cauſe?
Time was when it was praiſe and boaſt enough
In ev'ry clime, and travel where we might,
That we were born her children. Praiſe enough
To fill th' ambition of a private man,
That Chatham's language was his mother tongue,
And Wolfe's great name compatriot with his own.'

We conſider this reflection on our military gentlemen as too pointed, if not unjuſt; particularly if he means to intimate that our public misfortunes are owing to their miſconduct. To a deficiency, indeed, of Wolfes and Chathams, to the diſſenſions of commanders, to internal diviſions, and latterly to the ſuperior force of our enemies, the ill-ſucceſs of the late unfortunate war might juſtly be attributed: during the continuance of which, we apprehend, no officers ever bore fatigue with greater patience, or encountered danger with more reſolution than our's. If the charge of effeminacy againſt them while at home be allowed, the zeal and fortitude they manifeſted while abroad ſhould have exempted them from unqualified cenſure.—If ſome few of Mr. Cowper's ſatiric obſervations are trite and threadbare, the generality are no leſs juſtly conceived than forcibly expreſſed. In proof of which, though numbers might be adduced, we ſhall ſelect a paſſage that ſtigmatizes a well-known divinity quack; whoſe public addreſſes to the clergy imply the meaneſt opinion of, and convey the greateſt inſult to their order, it poſſibly ever experienced.

'But hark—the doctor's voice—faſt wedg'd between
Two empyrics he ſtands, and with ſwoln cheeks

Inſpires

Inſpires the news, his trumpet. Keener far
Than all invective is his bold harrangue,
While through that public organ of report
He hails the clergy; and defying ſhame,
Announces to the world his own and theirs.
He teaches thoſe to read, whom ſchools diſmiſs'd,
And colleges untaught; ſells accent, tone,
And emphaſis in ſcore, and gives to pray'r
Th' *adagio* and *andante* it demands.
He grinds divinity of other days
Down into modern uſe; transforms old print
To zig-zag manuſcript, and cheats the eyes
Of gall'ry critics by a thouſand arts.—
Are there who purchaſe of the doctor's ware!
Oh name it not in Gath;—it cannot be,
That grave and learn'd clerks ſhould need ſuch aid.
He doubtleſs is in ſport, and does but droll,
Aſſuming thus a rank unknown before,
Grand caterer and dry-nurſe of the church.'

Our author's excellency, in faithfully delineating the ſcenes of nature, has been already mentioned. A ſtriking inſtance of it is to be found in his deſcription of a winter's morning. The objects are brought immediately before our view: and the village cur, with which we ſhall cloſe our extract, is peculiarly excellent, and painted from the life.

'Tis morning; and the ſun with ruddy orb
Aſcending fires the horizon. While the clouds
That crowd away before the driving wind,
More ardent as the diſk emerges more,
Reſemble moſt ſome city in a blaze,
Seen through the leafleſs wood. His ſlanting ray
Slides ineffectual down the ſnowy vale,
And tinging all with his own roſy hue,
From ev'ry herb and ev'ry ſpiry blade
Stretches a length of ſhadow o'er the field.
Mine, ſpindling into longitude immenſe,
In ſpite of gravity and ſage remark
That I myſelf am but a fleeting ſhade,
Provokes me to a ſmile. With eye aſkance
I view the muſcular proportioned limb
Transform'd to a lean ſhank. The ſhapeleſs pair
As they deſigned to mock me, at my ſide
Take ſtep for ſtep, and as I near approach
The cottage, walk along the plaiſter'd wall
Prepoſt'rous ſight! the legs without the man.
The verdure of the plain lies buried deep
Beneath the dazzling deluge, and the bents
And coarſer graſs upſpearing o'er the reſt,
Of late unſightly and unſeen, now ſhine

Con-

Conſpicuous, and in bright apparel clad
And fledged with icy feathers, nod ſuperb.
The cattle mourn in corners, where the fence
Screens them, and ſeem half petrified to ſleep
In unrecumbent ſadneſs. There they wait
Their wonted fodder, not like hung'ring man
Fretful if unſupplied, but ſilent, meek,
And patient of the ſlow-pac'd ſwain's delay.
He from the ſtack carves out th' accuſtomed load,
Deep-plunging and again deep plunging oft
His broad keen knife into the ſolid maſs.
Smooth as a wall the upright remnant ſtands,
With ſuch undeviating and even force
He ſevers it away. No needleſs care,
Leſt ſtorms ſhould overſet the leaning pile
Deciduous, or its own unbalanced weight.
Forth goes the woodman, leaving unconcerned
The chearful haunts of man, to wield the axe
And drive the wedge in yonder foreſt drear,
From morn to eve his ſolitary taſk.
Shaggy and lean and ſhrew'd, with pointed ears
And tail cropp'd ſhort, half lurcher and half cur
His dog attends him. Cloſe behind his heel
Now creeps he ſlow, and now with many a friſk
Wide-ſcampering ſnatches up the drifted ſnow
With iv'ry teeth, or ploughs it with his ſnout;
Then ſhakes his powder'd coat and barks for joy.'

What follows, for ſeveral pages of the ſame kind, poſſeſſes equal merit; but we refrain from tranſcribing any farther. It is but juſtice, however, to obſerve, before we conclude our review of this poem, that the religious and moral reflections with which it abounds, though ſometimes the diction is not ſufficiently elevated, in general poſſeſs the acuteneſs and depth of Young, and are often expreſſed with the energy of Shakſpeare. The Epiſtle to Mr. Hill expoſes the falſe pretenders to friendſhip, and concludes with a handſome compliment to that gentleman. In the poem entitled Tirocinium, we meet with ſome ſevere ſtrictures on the mode of education in our public ſchools; and we fear the author's cenſure is too juſtly founded. The facetious ballad of John Gilpin, concludes the volume, and is too well-known to need our recommendation.

A General Synopſis of Birds. Vol. III. 4*to.* 2*l.* 12*s.* 6*d. in Boards.* Leigh *and* Sotheby.

OUR attentive and induſtrious author has now completed his deſign, viz. of 'giving a conciſe account of all the birds hitherto known;' yet, as information conſtantly accumulates

mulates in this enterpriſing age, we are promiſed, what muſt have long ſince become neceſſary, an Appendix. Mr. Latham's former conduct convinces us, that the additions which have claimed his attention, will deſerve our's; for he is as much ſuperior to the profeſſed book-maker as his work exceeds the crude compilations which we have ſometimes received under the title of Natural Hiſtories. In our fifty-fourth and fifty-ſeventh volumes, we gave ſome account of his plan, and ſpecimens of his execution. The volume before us contains the grallæ, and the anſeres of Linnæus, deſcribed with the ſame care, and etched with the ſame preciſion. Mr. Latham ſpeaks with diffidence of the execution of the etchings, which are his own; but, as they are exact repreſentations, and the attitudes not deficient either in accuracy or ſpirit, they contain all that we ought to deſire. If he had done more, in our opinion his ſucceſs would have been leſs complete. The colouring is alſo juſt; but it is not always carefully laid on; for when etchings of this kind are properly coloured, they are the trueſt repreſentations of nature. This is the whole ſecret of the effect of thoſe beautiful views of Switzerland and the Glaciers, now publiſhing with ſo much deſerved applauſe on the continent.

This volume contains the order 'ſtruthius,' compoſed of the dodo, didus Linnæi, from the gallinæ; the oſtrich and the caſſowary, (ſtruthio, camelus, and caſuarius, of Linnæus.) The grallæ and anſeres of Linnæus are comprehended under the claſs of water-birds, and divided into, firſt, thoſe with cloven feet; ſecondly, pinnated feet; and, thirdly, web feet.

There is no department in natural hiſtory, where we find more changes from the eſtabliſhed ſyſtem of Linnæus than in birds. They ariſe partly from the many new diſcoveries, and partly from the attention of natural hiſtorians being more fixed on other ſyſtems beſides that of the Swede: on the contrary, the united diligence of botaniſts has been almoſt excluſively employed in perfecting the ſexual arrangement. This uncertainty, perhaps caprice, has occaſioned great varieties; and, while they are more important in the orders of the grallæ and anſeres, they are alſo more numerous on account of the many additions to the ſpecies, from the obſervations of later voyagers. This laſt volume, as well as the Arctic Zoology, is a very ſatisfactory account of the kinds of birds which occurred to captain Cook and his companions: perhaps it is more ſatisfactory than the work juſt mentioned, becauſe it is confined by no imaginary limits, and comprehends every degree of latitude in each hemiſphere.

The umbre, the pratincole, and the sheath-bill, are new genera. The first is found on the coast of Africa, and was unknown to Linnæus; but is scarcely distinguishable for any remarkable properties. The pratincole is taken from the passeres. It is the hirundo pratincola of Linnæus, and partakes of the nature of the aquatic walking fowl. In general we think it better not to destroy genera, the most natural association for any mode of classification; but this instance is so striking, where the species differs essentially in manners from its companions, that we dare not accuse our respectable author of temerity. The account of the sheath-bill we shall select, from its novelty; the umbre has been already described by Buffon and Brown; but this bird has not yet shared the attention of any ornithologist.

'White Sheath-bill.

'Bill strong, thick, a little convex; the top of the upper mandible covered with a corneous sheath.

'Nostrils small, just appearing beyond the sheath.

'Tongue round above, flat beneath, and pointed at the end.

'At the bend of the wing a blunt knob.

'Legs stout, gallinaceous, bare a little way above the knee; toes edged with a thick membrane, the middle one connected to the outer as far as the first joint; claws channelled beneath.'

'Size of a large pigeon: length from fifteen to eighteen inches. Bill black at the base; over the nostrils a horny appendage, which covers them, except just on the fore part; and descends so low on each side, as to hang over part of the under mandible; this is movable, and may be raised upwards, or depressed so as to lay flat on the bill: round the base, between that and the eyes, and round them, the parts are bare, and covered only with warty excrescences, of a white, or pale orange-colour; over the eye a brown or blackish one, larger than the rest: irides dull lead-colour; the plumage is all over as white as snow: at the bend of the wing is a blunt blackish knob: the legs are bare a little way above the knees, and are two inches long, stout, and of a reddish colour: claws black. In young birds the tubercles round the eyes are very small, or wholly wanting.

'These inhabit New Zealand, and several other parts explored by our late circumnavigators; and are apt to vary in regard to the colour of their extremities, as well as size, in the different places in which they have been seen. In those from Kerguelen's land some had brown legs, with the toes black; and others the legs white, or a pale blue. In one met with at Staaten Land, the legs were black; and the bill, in some specimens, of a pale brown.

'These birds haunt the sea-shores in flocks, and feed on shell-fish and carrion. In respect to their being used for food, our voy-

voyagers differ greatly; ſome of them put it in competition with the duck; while others tell us that it is worſe than carrion; for it had ſuch a horrid offenſive ſmell, that they could not venture to taſte the fleſh, and that at a time when they were not eaſily diſguſted: we may therefore venture to conclude, that thoſe who praiſed it as a delicacy, were at leaſt very hungry.'

Many of the Linnæan genera are divided, ſo as to form others; and our author's genera are, on that account, ſomewhat multiplied. To this we do not object: the ſame may probably be done with advantage in other departments of natural hiſtory. The Scolopax, Lin. is divided between the curlew and ſnipe: the g. gallinule, of our author, comprehends the rallus grex, Lin. and the other ſpecies are taken from the fulica. The remaining ſpecies of the fulica are comprehended under Mr. Latham's genus of coot. The phalarope is compriſed in the order of birds with pinnated feet; and the ſpecies are taken from the tringa, Lin. The colymbus, Lin. makes the grebe, the guillemot, and the diver. The penguin of Mr. Latham is almoſt a new genus, in conſequence of the additions to this part of zoology. It borrows only the phaeton demerſus, and the diomedea demerſa from the old ſyſtems; and is a natural and proper aſſociation. In the genus of petrel, late obſervations have diſcovered an anomaly, which injures part of the definition of Linnæus. 'Mares cylindro ſupra baſin roſtri decumbente, truncato.' Some ſpecies of the procellaria have, however, been examined, which have the noſtrils diſtinct; and this difference forms a convenient method of arranging the ſpecies.

We have thus mentioned a few of the principal variations from the more common ſyſtems. They will evince the judgment and attention of the author, and teach our readers how much they may expect from the work itſelf. It would be endleſs to mention all the new ſpecies, and uſeleſs to remark every minuter deviation. The wild and tame ſwan are, in our author's opinion, diſtinct ſpecies. This diſtinction partly ariſes from the diſtribution of the aſpera arteria, which, in the wild kind, *ſeems* to penetrate the breaſt bone, This conformation is obſerved in many birds; and is particularly mentioned by our author, in different ſpecies, whoſe cry is loud and ſhrill. One ſpecies of this kind has attracted the attention of monſ. Daubenton, who expreſsly ſays, in his diſſertation on that ſubject, in the laſt volume of the French Memoirs, that in the wild ſwan, 'the trachea paſſes along the ſternum, enters à cavity placed in the ſpine of that bone, and riſes again to paſs, at laſt, into the cheſt.' (Hiſt. de l'Academie Royale des Sciences, pour l'annee, 1781, p. 12). The me-

moire by monſ. Daubenton contains many curious obſervations, and we would refer our author to it. The final cauſe of this ſtructure is not certain; for it is found in ſome ſpecies, whoſe note is low and ſoft.

The laſt volume of Mr. Latham contains more general entertainment than the former ones; and we wiſhed to extract ſome parts of this kind; but our article is already ſufficiently extended, and we are willing to preſerve the diſtinction between the gooſander and the dun-diver, which have been hitherto confounded.

'An opinion has prevailed among later authors, that the gooſander and dun-diver were male and female only, and not diſtinct ſpecies; but perhaps this conjecture may not be ſo firmly eſtabliſhed as not to admit of the intruſion of a different ſentiment: and the following facts lead us again to ſeparate them into different ſpecies.

'In the firſt place, the dun-diver is ever leſs than the gooſander; and individuals of that bird differ greatly in ſize among themſelves: and, if we admit the laſt-deſcribed as a variety only, in an extreme degree, we may alſo add, that the creſt is conſiderably longer and fuller in the one eſteemed as the female, than in that thought to be the male; a circumſtance obſerved in no other bird that is furniſhed with a creſt at all; for in ſuch the females, in many caſes, have not even the rudiment of one. Again, ſome of the dun-divers have been proved to have a labyrinth, as well as the gooſander: by this is meant an enlargement of the bottom of the wind-pipe, juſt before the entrance into the lungs: and as it is only found in the males of the duck kind, we have a right to conclude the ſame in reſpect to the birds in queſtion, eſpecially as they are the neareſt link to the duck genus. But a far more intereſting circumſtance than any of the above-noted is, that ſome of the larger dun-divers have really proved, on diſſection, to be males. This diſcovery I owe to the attention of Dr. Heyſham, who informs me that he has more than once found it to be ſo. The laſt he met with of that ſex, was at Carliſle, in the month of December. He likewiſe obſerves, that the dun-diver is infinitely more common in Cumberland than the gooſander, at leaſt ten or fifteen of the firſt to one of the laſt, which indeed is ſo ſcarce there, that he never had an opportunity of diſſecting more than one, which, however, turned out to be a male. Having ſaid thus much, there is no way to reconcile the preſent opinion of authors, but by ſuppoſing the poſſibility of the young birds of both ſexes retaining the female plumage for a certain number of years, before they attain that of the male, as is the caſe in ſome birds: but in allowing this circumſtance, we muſt ſuppoſe them likewiſe capable of propagating their ſpecies; which, if true, is not very uſual in animals before they arrive at maturity.'

We need ſcarcely repeat our opinion of this valuable work. Theſe laſt volumes, inſtead of diſgracing the author of the former ones, add another leaf to his wreath; and the little which is wanting, will probably be ſupplied in the Appendix. We ſhall then boaſt of an ornithology in Engliſh, complete in its ſeveral parts, and equally accurate in its arrangement and diſtinctions.

Remarks on the Diſeaſe lately deſcribed by Dr. Hendy, under the Appellation of the Glandular Diſeaſe of Barbadoes. By John Rollo. Small 8*vo.* 2*s.* Dilly.

IT is an humorous miſtake, probably of the printer, when this diſeaſe is ſaid to be 'of a *ſceptic* * tendency.' Indeed when doctors differ, the patients are generally in doubt, and unable to decide. In the remarks before us, Mr. Rollo examines Dr. Hendy's hiſtory at ſome length, and endeavours to ſhow, that the fever precedes rather than follows the glandular affection. For this purpoſe, he adduces the teſtimony of Dr. Hillary, and the particular caſes deſcribed by Dr. Hendy. In our review of that work †, we were of opinion, that the fever was really ſecondary; and, after a very careful examination of theſe Remarks, we ſtill think ſo, becauſe it is diſtinguiſhed by no peculiar type; it ſometimes is not terminated by ſweating; and, as the diſeaſe proceeds, it is leſs diſtinguiſhable, reſpecting the time of its attack, from the exacerbation of the local diſeaſe. In every explanation of the ſymptoms, the pain in the inguinal gland is ſubſequent to ſome other effect on the lymphatics of the limb, and *that* is prior to the ſwelling; whatever, therefore, may be the primary cauſe, we ſhould not, at the firſt occurrence, expect any local *appearance* before the general diſeaſe. Mr. Rollo ſeems much embarraſſed to ſupport his own opinion of the nature of the diſeaſe, on the one ſide, and to avoid the depoſition of morbid matter on the other. He ſeems to think, that the lymphatic glands ſuffer as a part of the whole ſyſtem, from the ſame cauſe which produces fever; therefore the local affection, according to his own opinion, is *coeval* in *exiſtence* with the fever, though poſterior in *appearance*.

On the whole, we think our author too ſevere on Dr. Hillary and Dr. Hendy, to whom he is obliged for a very large ſhare of the bulk of his pamphlet. We ſhall ſelect what is more peculiarly his own, remarking only that we do not recollect any authority for this effect of ſalt marſhes.

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* Page 86. † Critical Review, vol. lvii. p. 478.

'Along the windward ſea-coaſt of Barbadoes, from Oiſtins to Bridgetown, the ground is in many places low and marſhy. The marſhes are occaſionally covered with the ſpray of the ſea in ſtormy weather. In moderate and dry weather they drain, but I believe never become thoroughly dry. Many of the inhabitants of the iſland repair to theſe marſhes to ſport with the lives of different ſpecies of birds, that annually viſit, and are found to hover chiefly over theſe places, and it is aſtoniſhing to ſee with what induſtry, and perſeverance, this game is purſued. Parties are formed, tents are erected near the marſh, and the bowl circulates with potent punch, until the ſignal is given for the appearance of birds; then every one gets ſlowly out of the tent in a bended poſture, or creeps along the ground to watch an opportunity to fire. After which, they retire to the tent until another ſignal is made, and thus they ſpend a whole day inebriated, or much fatigued, and often wetted, they retire in the evening to their reſpective homes, and they return early next morning to the ſport.

'May not the effluvium of theſe marſhes, as impregnated with ſea-ſalt, produce a febrile diſeaſe, remarkably different from that produced by the effluvium of marſhes not impregnated with it? and may not this effluvium act in producing our diſeaſe in people pre-diſpoſed? This will be rendered ſomewhat probable by obſerving, that among thoſe people who are fond of fowl-gaming, or thoſe who accompany them for ſocial purpoſes, or for ſervice, this diſeaſe will be found very generally to happen. Alſo, to my knowlege, the gentleman in Dr. Hendy's N° 19, lived in a ſituation near the river, and a marſhy ground to windward of Bridgetown. This river is chiefly formed by the ſea; every tide raiſes it; but its edges in different places are ſwampy and ſlimy. I have been ſenſible of a diſagreeable ſmell from this river, when I have had the pleaſure of being in the gentleman's houſe. Two of this gentleman's family have unfortunately had the complaint; and, beſides theſe, the mulatto woman of the 14th caſe was a ſervant in the family.'

In a town, on the ſouthern coaſt of this iſland, we have been informed, that there is a peculiar kind of irregular intermittent, called from the name of the place the Seaton-ſick; (the ſickneſs, we ſuppoſe, peculiar to Seaton), and that this town is in the neighbourhood of ſalt marſhes. Though we have heard this account from good authority, our ſituation is too remote to enable us to aſcertain it by a particular enquiry. We mention it, chiefly to enable our author to add an additional ſupport to, if the fact ſhould appear capable of ſupporting, his ſyſtem. To others it may be a ſubject worth examination.

A View of the Arts and Sciences, from the earlieſt Times to the Age of Alexander the Great. By the Rev. James Banniſter. 8*vo.* 3*s.* Bell.

MR. Banniſter is, we find, the tranſlator of the 'Select Tragedies of Euripides,' which we reviewed in our fiftieth volume, page 161: and he refers to the introduction to that tranſlation, for his 'View' of Poetry. The arts and ſciences here conſidered are, Architecture, Aſtronomy, Language, Heathen Mythology, Moral Philoſophy, and Natural Philoſophy. Indeed to review theſe ſubjects, during the period to which our author has confined his reſearches, with preciſion, would require an ample volume. It will appear probable, therefore, from the ſize of that before us, that he has ſkimmed over the ſurface, rather than plunged into the deep; and, contented with the little generally known, has not been eager to purſue his reſearches. The ſuſpicion will be confirmed by an examination; for, though at times, particularly on the ſubject of hieroglyphics, and the Eleuſinian myſteries, he ſtarts 'with brave diſorder' from the beaten tract, we ſoon perceive whom he follows, and perceive that he follows with unequal ſteps. Dr. Warburton's opinion on theſe ſubjects has been often examined; and we are not now either to blame or praiſe, what the world has already decided on. To the celebrated Cudworth too he is deeply indebted. In other reſpects, Mr. Banniſter may appear to have avoided error, becauſe he thinks with the majority; but the learning of our younger days is encumbered with more fable than we have hitherto ſuſpected; and it is now time to examine, inſtead of repeating without attention, or relating the ten-times told ſtory without variety. Our author is claſſically right, and very often, we fear, eſſentially wrong: he creeps in one even tenor; and, though we cannot frequently blame, we are inclined to ſleep. The following is a copy, but it is quaint and affected; and the author's judgment, if exerted, ſhould have led him to have deſpiſed it.

'The Ionic pillar (invented by the Ionians of Aſia-Minor ſome time afterwards) *repreſents a virgin in the bloom of youth* —its proportions are more delicate, its capital is more ornamented than the Doric, and its height is equal to eight diameters. The characteriſtics of this order are, *chaſtity*, neatneſs, and elegance, and from the inventors it received its name.'

Again, when Mr. Banniſter talks of geometry and arithmetic contributing to the '*comfort* and *ornament* of life,' he ſpeaks from books, without examination of the real influence of

these sciences on the practical arts which contribute to either. As to 'ornaments,' we know not whether he means to allude to the regularity with which the rays are refracted and reflected in the diamond; but we suspect that the lapidary seldom studies this science, or the lady who adorns herself with jewels, knows a prism from a parallelopiped.

We shall select one quotation, because it seems to contain some original opinions; perhaps it may appear more clear to the reader than, we confess, it does to us.

'They are likewise (viz. the Greeks,) justly chargeable with making the peace and happiness of society the ultimate end of all their philosophy; and we see them often sacrifice morality to politics, truth to utility. That truth is inseparably connected with real utility, and morality with sound politics, cannot be denied; but to a being of such limited faculties as man, whose knowledge, even in what relates to his own happiness, is imperfect and superficial, cases must frequently occur, in which his duty and apparent interest must be at variance, if from an enlarged way of thinking, and a native elevation of mind, he is led to sacrifice private considerations to the good of the society to which he belongs.—Yet when the mistaken interest of his country calls upon him to violate any of the moral duties, I see no principle to restrain him, as his views are bounded by what he supposes to be the general good. This will account for the lawless ambition, the injustice, and even the cruelty of some of the greatest names in antiquity, who have been at the same time deservedly admired for ther humility, moderation, justice, and benevolence. They were sensible whilst acting like private men and citizens, that a strict regard to morals was absolutely necessary for the existence and well-being of society: but when dazzled by the splendour of conquest, or bewildered in the dark and intricate mazes of policy, as they lost sight of the utility of virtue, so they too often disregarded her dictates. It is remarkable that the ancient philosophers, even whilst they taught the most sublime truths, so far from expressing any aversion to the superstition and idolatry of the national religion, encouraged, both by precept and example, an external conformity to its most absurd ceremonies.'

We ought not to deny the author his proper praise. His observations are frequently just, and a wish to make us wiser and happier is often conspicuous: in morality and religion, we perceive no failing. His language is generally exact and perspicuous: it is always neat, and sometimes elegant.

A Treatise

A Treatiſe on the Mineral Waters of Balaruc, in the South of France. By M. Pouzaire, M. D. With an Engliſh Tranſlation. By B. Pugh, M. D. 8*vo.* 3*s.* Goldſmith.

WE were ſomewhat ſurpriſed at the 'Approbation' annexed to this treatiſe, eſpecially as it is not uncommon for the examiner to pay a ſlight compliment even to indifferent performances. Monſieur Lamure, on the contrary, tells us, that he has found nothing in it 'but what led to the end which the author *propoſed* to *himſelf*;' and, as we are not in his confidence in what he propoſed, we muſt truly add, that we can find nothing at all in it. As a chemical work, it is extremely trifling, and, as a medical one, very erroneous. It might be expected that a phyſician, within twenty miles of the fountain, would have aſcertained the contents of the water by analyſis; or that a 'Doctor of Phyſic of the Faculty of Montpelier' would, at leaſt, have been informed what other chemiſts had done. On the contrary, he profeſſes to enquire into the contents of the water by its effects; but we at laſt find, that its properties are decided by an analyſis of the author's own imagination. Dr. Pouzaire has not mentioned the opinion of Du Clos, but ſeems to have followed him in thinking the ſaline contents of the water to be ſea ſalt. He ſeems not to have examined the analyſis of Meſſrs. Regis and Dedier, or that of Monſieur Vieſſens, who have, at leaſt, ſhown that we ought not to ſuppoſe the queſtion clear and decided; for there are many reaſons to think that the neutral is of a very different kind. Theſe examinations he ſeems to overlook; but evaporates the water, and tells us that it contains earth and ſalts; that the earth is ſelenite, and the ſalt marine; without any experiment on the nature of the reſiduum. Powder of galls, he obſerves, makes no change in it, and, contrary to Meſſrs. Regis and Dedier, he aſſerts, that its ſulphureous ſmell is ſenſible only after it has been confined; but very wiſely adds, that it may contain iron and ſulphur, though there is no indication of their exiſtence, except in the ſediment, which ſeems ſulphureous. After this judicious concluſion, he determines that, *as they contain mineral tonics, diuretics, aperitives, and diaphoretics,* they ought to partake of all their virtues united. This is a miracle exceeding Lord Peter's, ſince almoſt every medical excellence is contained in ſelenite, and a neutral reſembling ſea ſalt; for there is not the ſlighteſt evidence of any other impregnation, we mean from the account of our author. Perhaps the reader is already ſatisfied with the learned labours of Dr. Pouzaire, and is not very willing to purſue him in the reſt of his fancies.

The

The diſeaſes to be cured by ſea ſalt and ſelenite are all palſies, except thoſe which come on gradually, diſeaſes of the ſtomach, bowels, and urinary organs, and obſtructions in the chylopoetic viſcera; rheumatic pains, 'catarrhal fluctions,' and external complaints. We are ſurpriſed that we do not meet with that diſeaſe, which would be moſt probably relieved by ſalt water, and for which many French authors recommend that of Balaruc, viz. ſcrophula.

We cannot ſpeak very highly of the tranſlation; there are, particularly in the chemical part, many errors. Dr. Pouzaire tells us, that the Balaruc waters were firſt uſed by Monſ. de Chaume, 'pour une *affection* grave & conſiderable, qu'il avoit a une cuiſſe, que l'auteur citè ne ſpecifie pas,' &c. the tranſlator, that 'they were firſt uſed for a *pain* which the author does not ſpecify.' Perhaps it was not very eaſy to ſpecify a pain, though it would have been eaſy to be more particular about a diſeaſe. A chemiſt alſo, converſant with the French language, would have tranſlated 'eaux thermales' by the words 'warm waters,' inſtead of 'thermale waters.'

After the evaporation, an oily liquor, called 'eau mere,' remained; this our tranſlator has called '*ſea water*,' inſtead of mother water. Did he never read in Zuingerus, and in Hoffman, of matrix nitrata? or, in the Engliſh chemiſts, of mother lye, mother of nitre, &c.? This term is applied to a lixivium, from which no ſalt can be procured by cryſtallization. Again, the author ſays, 'Si nous employons vis a vis de la même eau minerale la voie de melanges ou reactifs,' &c. This the tranſlator renders, 'On the contrary, if we employ the ſaid mineral water by way of mixture or *reactive*.' This might lead one to ſuſpect that he would examine any other mixture by means of theſe waters, and uſe them as a teſt in the experiment. The meaning ſimply is, 'if we would examine this water by means of mixtures or *reagents*.' But we ſhall not enlarge on this diſagreeable part of our duty, though the faults are numerous.

When Dr. Pugh ſpeaks from his own knowlege, he is more ſatisfactory; and we ſhall extract a rational account of the virtues of the waters, and a deſcription of Balaruc. The internal effects are certainly to be confined to their cathartic power, and, externally, they are only equal to warm water of the ſame denſity.

'Theſe waters are conveyed in large quantities to the cities of Paris, Vienna, Berlin, Lyons, and other great cities in Europe: they are the fineſt purge in nature, and retain their purgative quality a long time; I think they may be drank in England with advantage, in jaundices; concretions in the gall-

gall-bladder, and its ducts; gravel in the kidneys and ureters, with the assistance of tepid bathings; depraved stomachs from hard drinking, and in many other cases: in spring-time and autumn, where purging may be thought necessary, they have no equal. I think it is well worth trying the experiment whether the warm mineral waters of this country (at Bath, in Somersetshire) applied externally in the same manner as at Balaruc, viz. bathing, douching, &c. and drinking the waters of Balaruc, at the same time and in the same manner they are drank at Balaruc, would not produce similar effects, especially in all paralytic cases.

'The village of Balaruc is situated upon a peninsula, in the great lake of sea water called Tau, which is said to be thirty miles long by about ten over, is supplied by the Mediterranean sea; and near the upper end of this lake stands the city of Beziers, where the famous royal canal of Languedoc begins; this village is a pleasant residence in the spring and autumn seasons, as the walks and rides about it are most delightful, and the little hill by the side of it, called Pioch d'Aix, which is covered over with lavender, thyme, and other aromatic herbs, shrubs, and flowers, commands a prospect of the whole lake, with the adjoining cities, towns, and villages, which afford the most pleasing prospect imaginable; the lake abounds with excellent fish, as turbots, soals, the red mullet, &c. &c. and the country with excellent mutton, veal, fowls, and delicious fruits, grapes in particular, the finest and greatest variety in all France. Only three miles across the corner of the lake is the beautiful town and port of Cette, where much trade is carried on, particularly in wines and brandies, which are said to be the best in France, and where a most worthy English gentleman, a Mr. Burnet, has resided many years as a merchant and banker, by which he has acquired a handsome fortune, in whom the English are sure to find a friend and polite acquaintance.'

The heat of the Balaruc waters, which are here measured only by Reaumur's thermometer, are from 116° to 122° of Farenheit.

A Manual of Materia Medica. By James Aikin, M. D. 12*mo.* 2*s.* 6*d. sewed.* Johnson.

WHEN we lately wished for a Compendium of the Materia Medica, it was in order to include the very numerous facts, which were so widely diffused, not without some little discrimination of the value of each. In the manual before us, we are at some loss to know by what plan the author

author was guided: if he deſigned his work 'to keep' the moſt important effects of the moſt important articles in the Materia Medica 'in the memory' of the practitioner, he has been too redundant; and this charge will even apply to his own limitation of the articles 'received into practice.' The arnica, the anchuſa, the bezoar, the buxus ſempervirens, the curſuta, the ſkink, imperatoria, hypociſtidis ſuccus, the quaſſia, rad. Indic. Lopez, with a great variety of others, cannot be ſaid to form any part of the practitioner's ſtock, becauſe they are very ſeldom to be procured. If he wiſhed to include thoſe which have been ever mentioned, the defects are too numerous to be noticed. The arſenic, aparine, ol. jecoris aſelli, avenæ farina, the betonici rad. borage, barbery, the ol. caijeput, capillus Veneris, and many others, for we have omitted the trifling and the ſuperſtitious ones, are in vain ſought for in this work, which contains remedies leſs uſed and leſs efficacious.

If we look to the execution, in thoſe articles which Dr. Aikin has noticed, we ſhall find it equally exceptionable. He has indeed inſerted the Linnæan names, and the ſenſible properties. Theſe are highly uſeful; but on the principal ſubject, the medical virtues, he is very deficient. Almoſt every remedy is a tonic or a ſtimulant; but the manner, or the degree in which it is ſo, is not mentioned; and the practitioner, who wiſhes to be reminded of the virtues of the ſeveral remedies, will not, from the author's Manual, be enabled to diſtinguiſh between bark, caſcarilla, ſpear-mint, yarrow, myrrh, the hypericum, the juice of the hypocyſtis, the camel's hay, and many others. This undiſtinguiſhing mode of enumerating virtues is more likely to miſlead than to inform. If we wiſh to cure an intermittent, we may, without other information, uſe the ſpear-mint, or myrrh, inſtead of the bark; if we are applied to for a dropſy, the Manual will refer us to the parſley, as well as to the ſquill. This leads us to a very important omiſſion, viz. the diſeaſes in which each remedy is to be employed.

'Under the third head, of Medical Virtues, the general and primary operations of the ſubject alone, for the moſt part, have been noticed, and not their application to the cure of particular diſorders, which it is the buſineſs of medical ſcience to deduce from the former. In ſome inſtances, indeed, ſpecific medicinal properties, not to be inferred from the general ones, are found, or are ſuppoſed, to exiſt; and theſe are enumerated.'

This method would be undoubtedly juſt, if the practice of phyſic was raiſed entirely above empiriciſm; but many methods

thods of cure ſtill remain, which depend on unknown properties of medicines, or at leaſt ſuch as are not eaſily deſcribed: we need not adduce inſtances of this kind.

We have told Dr. Aikin very freely his faults, becauſe reputation like his may miſlead the unexperienced: we may be allowed to add, that reputation like his ſhould not be trifled with, and frittered away by unconſidered publications. It may be alleged, that it is not eaſy to be more particular in ſo ſmall a compaſs; but, if he does not chuſe, with Vogel, to make three claſſes, the 'uſitata,' the 'minus uſitata,' and 'inuſitata,' he might, at leaſt, have added, like Linnæus, 'heroica,' 'exoleta,' 'dubia,' 'ſuperflua,' 'frequens,' &c. or with Teſſari, notes of interrogation, &c. At preſent we ſee many doors open to error, with little chance of advantage.

We ſhall not enlarge on the ſenſible properties or the virtues here aſſigned. The latter are few; and, though we are by no means fond of the conduct of thoſe who load every medicine with virtues, yet ſometimes there ſeems a defect. The ammoniacum is certainly an expectorant, independently of its ſtimulant properties; the columba leſſens feveriſh heats, and the caſcarilla deſerves to be more pointedly diſtinguiſhed from the Peruvian bark than by calling the latter an antiſeptic. We ought, in juſtice, to add, that the account of the different officinals is very particular, and commonly exact. This is a very valuable part of the manual.

We ſhall ſelect one article as a ſpecimen. We opened by accident at the bark: the practitioner will judge how far he will be reminded of its properties and uſe by this little work.

'*Peruvianus Cortex*, P. L. & E.

'*Peruvian bark:* that of the *Cinchona officinalis, Linn.* a tree growing in Peru.

'*Senſ. Prop.* Smell, peculiar, not agreeable. Taſte, ſtrongly bitter and aſtringent.

'*Med. Virt.* Tonic, antiſeptic.

'*M. Exhib.* Powder, electuary, infuſion, decoction.

'*Tinctura Corticis Peruviani, P. E.*

——————————*ſimplex, P. L.* in proof ſpirit.

'*Tinctura Corticis Peruviani volatilis, P. L.* in ſpirit of ſal ammoniac.

'*Tinctura Corticis Peruviani Huxhami:* bark, orange-peel, Virginian ſnake-root, ſaffron, and cochineal, in Brandy.

'*Extractum Corticis Peruviani molle et durum, P. L.* the decoction evaporated to different conſiſtences.

'*Extractum Corticis Peruviani, P. E.* the ſpirituous tincture, and watery decoction of the reſiduum, both evaporated, and the products mixed.'

Travels

Travels in the Two Sicilies, by Henry Swinburne, Eſq. *(Concluded, from Page 174.)*

MR. Swinburne informs us, that the whole ſpace, comprehended within the walls of the ancient city, abounds with traces of antiquity, foundations, brick arches, and little channels for the conveyance of water; but in no part are any ruins which can be preſumed to have belonged to the places of public entertainment. This he juſtly thinks the more extraordinary, as the Agrigentines were a ſenſual people, fond of ſhews and dramatic performances, and the Romans never dwelt in any place long without introducing their favourite games. Theatres and amphitheatres, our author obſerves, ſeem better calculated than moſt buildings to reſiſt the outrages of time; and it is ſurpriſing that not even the veſtiges of their form ſhould remain on the ground.

On quitting Girgenti, the travellers had to encounter the worſt roads in Sicily. The clay was ſo tenacious, and the ſolid bottom lay ſo deep, that the horſes and mules were ſcarce able to draw their legs out of the mud. The hills on each ſide abound with ſulphur, which is dug out by means of grooves driven into the heart of them. The mineral is brought up in ſmall green lumps, and laid in large troughs, lined with plaiſter. When the fire has heated them to a proper degree, the brimſtone exudes through holes in the bottom into wooden bowls placed under them.

After labouring nine miles in thoſe intolerable roads, they came to a ſandy ſoil, fine orange gardens, and rocky defiles, that brought them to Palma, a ſmall town ſituated in a moſt agreeable valley not far from the ſea. Mr. Swinburne informs us, that in his whole tour, he never met with a ſpot that poſſeſſed ſo many points of rural elegance as this vale of Palma.

From Palma the road ſtretched ſome miles through a pleaſant plain, part of which is planted with vines, the reſt ſown with corn, and incloſed with rows of almond-trees. The traveller then paſſed over a high ledge of rocks, whence he had a view of the ſpacious plain, ſuppoſed to be the *Campi Geloi*, ſeen by Æneas, as he coaſted along this iſland. At the town of Alicata, we are informed that the populace carry their reſpect for the ſacerdotal character to a great height; for as the traveller walked through the ſtreets, the old women and children caſt themſelves on their knees before the clergyman who accompanied him; touching his garments with their finger, and then kiſſing their hand with great veneration. Here are ſome curious Greek inſcriptions relative to the ancient city of Gela. The moſt remarkable is a prephiſma, or decree of the

ſenate,

ſenate, for crowning Heraclides director of the public academy.

At Terranova the traveller quitted the ſouthern coaſt, and directed his courſe north-eaſt; but the low roads being impracticable on account of late rains, he was obliged to paſs over the high country, which is almoſt an entire ſandy foreſt of cork-trees. The proſpects on every ſide were grand; and he now, for the firſt time, diſcovered Etna, towering above all the intermediate mountains, white with ſnow, and diſcharging from its ſummit a conſtant but feeble ſtream of ſmoke. We muſt not omit to preſent our readers with the author's intereſting account of Calatagerone.

'Calatagerone, a royal city, containing about ſeventeen thouſand inhabitants, living by agriculture, and the making of potter's ware, is twenty miles from the ſea, and ſituated on the ſummit of a very high inſulated hill, emboſomed in thick groves of cypreſſes; the road to it, though paved, is very ſteep, difficult, and dangerous for any thing but a mule or an aſs. I was conducted to the college of the late Jeſuits; and as the houſe was completely ſtripped of furniture, full of dirt and cobwebs, I apprehended my night's lodgings would be but indifferent. The ſervant belonging to the gentleman who has the management of this forfeited eſtate, and to whom I had brought a letter requeſting a lodging in the college, perceiving the difficulties we lay under in making our ſettlement, ran home, and returned in a ſhort time, with a polite invitation to his maſter's houſe. There was no refuſing ſuch an offer, though I was far from expecting any thing beyond a comfortable apartment, and homely fare, in a family ſettled among the inland mountains of Sicily; but, to my great ſurprize, I found the houſe of the baron of Roſabia, large and convenient, fitted up in a modern taſte, with furniture that would be deemed elegant in any capital city in Europe. Every thing ſuited this outward ſhew; attendance, table, plate, and equipage. The baron and his lady having both travelled, and ſeen a great deal of the world, had returned to ſettle in their native city, where they aſſured me I might find many families equally improved by an acquaintance with the manners of foreign countries, or, at leaſt a frequentation of the beſt company in their own metropolis. Nothing could be more eaſy and polite than their addreſs and converſation, and my aſtoniſhment was hourly increaſing during my whole ſtay. After I had refreſhed myſelf with a ſhort but excellent meal, they took me out in a very handſome coach. It was a ſingular circumſtance to meet a ſtring of carriages full of well-dreſſed ladies and gentlemen on the ſummit of a mountain, which no vehicle can aſcend, unleſs it be previouſly taken to pieces, and placed upon the backs of mules. We ſeemed to be ſeated among the clouds. As the vaſt expanſe of the hills and vales grew dim with the evening vapours, our

parading reſembled the amuſements of the heathen gods, in ſome poems and pictures, driving about Olympus, and looking down at the mortals below.

'The hour of airing being expired, which conſiſted of ſix turns of about half a mile each, a numerous aſſembly was formed at the baron's houſe; the manners of the company were extremely poliſhed, and the French language familiar to the greateſt part of it. When the card-tables were removed, a handſome ſupper, dreſſed by a French cook, was ſerved up, with excellent foreign and Sicilian wines; the converſation took a lively turn, and was well ſupported till midnight, when we all retired to reſt. Calatagerone has ſeveral houſes that live in the ſame elegant ſtyle, and its inhabitants have the reputation of being the politeſt people in the iſland. The climate in this elevated region is extremely different from that of the tepid ſhores I had lately frequented; the night air was ſharp and froſty, and a cloth coat very neceſſary. Every perſon in the aſſembly carried a ſmall ſilver vaſe full of hot embers hanging at the wriſt.'

Leaving Calatagerone, Mr. Swinburne traverſed a plain of arable land, ſurrounded by bare hills, in tillage. The ancient city of Mineo crowns a mountain on the right; oppoſite to which the view opening diſcovers a prodigious extent of flat country, that runs up to the foot of Etna. He now diſtinguiſhed this gigantic mountain from its ſnowy ſummit down to the corn-fields in the plain. The middle region is dark with lavas and foreſts; below them the vineyards form a zone of a reddiſh brown colour. At this point the traveller entered volcanic ground; the hillocks on each ſide of the road are mere heaps of lava, in various degrees of hardneſs and colour. The lands are tilled with a ſpecies of plough that ſeems to have been invented in the earlieſt attempts at cultivation, and ſtill found of ſufficient powers for this triturated prolific ſoil. It conſiſts of one handle and a wooden coulter, and is drawn by mules, horſes, or oxen.

Lentini, once a city of note, is now a poor ill-built ſolitary town. The hills that incloſe it on the eaſt are hollowed into many large cavities, where ſalt-petre is produced in great quantities; people are conſtantly employed in ſcraping it off the walls, and carrying it to a boiler. The ſituation of Lentini is very unwholeſome during ſummer and autumn, on account of its vicinity to the lake of Biveri, and a great ſpace of country covered with fens and ponds, which in all ages have infected its atmoſphere.

The traveller thence deſcended to the beach, near an ancient monument called L'Agulia, or Needle, ſuppoſed to have been erected by Marcellus, in commemoration of his conqueſt

of

of Syracuſe, though D'Orville thinks it was a tomb. It conſiſts of a pedeſtal, nine feet ſquare, built with ſeven courſes of ſtones. It has the zocle entire, and faint traces of the cornice. Upon this was placed a round building, of which eight courſes of the ſtone-work remain, but much ſhaken.

After four miles riding from the Agulia, the travellers came to a ridge of high rocks that ſtretch from eaſt to weſt, and entirely ſhut up the plain. On the ſummit are the ruins of the walls with which the ancient city of Syracuſe was ſurrounded. An aſcent is cut through the rock, at a place called Scala Greca, where the tower that was ſurpriſed by the Romans is ſuppoſed to have ſtood.

From this ſtation the traveller had a full view of Syracuſe and its environs. The ancient city was of a triangular form, and its circuit, according to Strabo, amounted to a hundred and eighty ſtadia, or twenty-two Engliſh miles, and four furlongs. Our author at firſt ſuſpected this account to be exaggerated, but, after ſpending two days in tracing the ruins, and making reaſonable allowances for the encroachments of the ſea, he was convinced of the exactneſs of the meaſurement. About eighteen thouſand inhabitants are now contained in it. In reſpect of the dwellings, they are far from being proportioned to the architecture or opulence of ancient Syracuſe. The cathedral, now dedicated to our Lady of the Pillar, was the temple of Minerva, on the ſummit of which was fixed her ſtatue, holding a broad refulgent ſhield. The church is made out of the old building; the walls of the cella are thrown down, and only as much left in pillars as is neceſſary to ſupport the roof. This temple is built in the old Doric proportions; its exterior dimenſions are a hundred and eighty-five feet in length, and ſeventy-five in breadth. The columns taper, have twenty flutings, and meaſure at the baſe ſix feet five inches; their height, including the capital, and a ſmall ſocle inſtead of baſe, is thirty-two feet nine inches. There are alſo ſome remains of Diana's temple, but not remarkable.

Near the quay is a large pool of water, defended from the ſea by a wall, and almoſt hidden by houſes on every other ſide. The water is not ſalt, but brackiſh, and fit for no purpoſe but waſhing linen. This is the celebrated fountain of Arethuſa, the paramour of the faithful Alpheus.

One of the memorials of ancient Syracuſe is the catacombs. At ſtated diſtances our author came to large circular rooms lined with ſtucco, and pierced at top to admit light and air. On each ſide of the walls are receſſes cut into the rock, and in the floor of thoſe cavities coffins of all ſizes have been hollowed

out, ſome even ſo ſmall as to be fit for nothing but the reception of a cat or a lap-dog. In ſome places there are twenty troughs, one behind another; ſkeletons have often been found in them, with a piece of money in their mouths. Mr. Swinburne informs us that he ſaw a gold can of the time of Icates, that was juſt taken out of the jaws of a body found in one of the tombs.

The traveller now aſcended the hill to a convent of Capuchin friars, the gardens belonging to which are remarkable. They are in ſome meaſure ſubterraneous, being contained in the areas of immenſe excavations, made by cutting ſtone for the ancient city.

In the part of Syracuſe anciently called Tycha, the outermoſt wall, erected by Dionyſius the Elder, is viſible, without interruption, for ſome miles, following all the ſinuoſities of the hill from Scala Græca, through which the traveller entered this ancient incloſure. At a ſmall diſtance he came to a ſecond gate, of which a great part yet remains. He thence traced a ſtreet by the marks of wheels deeply worn in the rock, and by the holes in the middle where the beaſts that drew the carriages placed their feet. 'This indicates, ſays Mr. Swinburne, that vehicles in common uſe were drawn by horſes yoked one before another.' Upon the ſuppoſition that more than one horſe was employed in the vehicles, the inference is doubtleſs concluſive.

At the promontory of Epipolæ our author diſcovered the traces of a high road. Here, he thinks, ſtood that part of the wall that had ſix doors in it, and was called Hexapylum. A little farther the hill grows contracted, and almoſt covered with the ruins of a fortreſs, probably Eurialus. On the ſouth ſide of the city, parallel with its ruins, runs a ſtream brought from Monte Crimiti in ſubterraneous channels. It was thus kept out of ſight till it entered the walls, leſt an enemy ſhould diſcover it, and cut off the ſupply.

On the ſkirts of Neapolis, a part of ancient Syracuſe, is the extraordinary ſpot known by the name of the large Latomiæ, which our author thus deſcribes.

'It conſiſts of a very ſpacious court, or area, round which runs a wall of rock of great height, ſo artfully cut as to cauſe the upper part to project very viſibly out of the perpendicular line, and thereby defeat every attempt to climb up. Near the ſummit of the rock is a channel which conveys part of the waters of the aqueduct to the city, and can with eaſe at any time be ſtopped and turned into the latomiæ. In the centre of the court is a huge inſulated ſtone, and upon it the ruins of a guard-houſe; vaſt caverns penetrate into the heart of the rocks, and

and ſerve for ſaltpetre works and roperies; but the excavation that appears moſt worthy of our notice, and gives name to the whole place, is that in the north-weſt corner, called the Ear of Dionyſius. It is eighteen feet wide and fifty-eight high, and runs into the heart of the hill, in the form of a capital S; the ſides are chiſſeled very ſmooth, and the roof coved, gradually narrowing almoſt to as ſharp a point as a Gothic arch; along this point runs a groove, or channel, which ſerved, as is ſuppoſed, to collect the ſounds that roſe from the ſpeakers below, and convey them to a pipe in a ſmall double cell above, where they were heard with the greateſt diſtinctneſs; but this hearing-place having been too much opened and altered has loſt its virtue, as thoſe who have been let down from the top by a rope have found. There is a receſs like a chamber about the middle of the cave, and the bottom of the grotto is rounded off. It is impoſſible, after an attentive ſurvey of this place, to entertain a doubt of its having been conſtructed intentionally for a priſon, and a liſtening place. Rings are cut out of the angles of the walls, where no doubt the more obnoxious criminals were faſtened: the eccho at the mouth of the grotto is very loud; the tearing of a piece of paper made as great a noiſe as a ſmart blow of a cudgel on a board would have done; a gun gave a report like thunder that vibrated for ſome ſeconds, but, farther in, theſe extraordinary effects ceaſed. I have read in a Sicilian author of the laſt century, that an eminent muſician compoſed a canon for two voices, which when ſung in this cavern, appeared to be perfo med by four.'

The dioceſe of Syracuſe produces above forty different ſorts of wine. The honey of the hills is as clear as amber, and of a moſt delicious flavour. Vegetables are admirable in their kinds, eſpecially broccoli, which grows to a prodigious ſize.

From Syracuſe the traveller directed his route by Catania to Mount Etna. After aſcending to a great height, his guide pronounced all farther progreſs impracticable, as certain rocks were then hidden beneath the ſnow. Mr. Swinburne was therefore obliged to content himſelf with a diſtant ſurvey of the awful ſcene. Deſcending the mountain he viſited the celebrated cheſnut-tree, called from its aſtoniſhing ſize *Caſtagno dicento cavalli*, as ſuppoſing it capable of ſheltering a hundred horſe under its boughs. This wonderful production conſiſts of a trunk, now ſplit to the ſurface of the earth; but, as Mr. Swinburne found, by digging all round, united into one body at a very ſmall depth below. Of this trunk are formed five diviſions, each of which ſends forth enormous branches.

At the town of Taormina, the ancient Tauromenium, are the remains of a theatre placed between two high rocks. The arcades are all compoſed of brick, the reſt of the walls of pebbles, and covered with marble caſings. The whole range

of the vomitoria and galleries that encircled the ſeats is yet ſtanding as high from the ground as the bottom of the ſecond order. The proſcenium, which formed the chord of the arch, is almoſt entire.

'Were I to name a place, ſays Mr. Swinburne, that poſſeſſes every grand and beauteous qualification for the forming of a picture; a place on which I ſhould wiſh to employ the powers of a Salvator or a Pouſſin, Taormina ſhould be the object of my choice. Every thing belonging to it is drawn in a large ſublime ſtyle; the mountains tower to the very clouds, the caſtles and ruins riſe on mighty maſſes of perpendicular rock, and ſeem to defy the attacks of mortal enemies; Etna, with all its ſnowy and woody ſweeps, fills half the horizon; the ſea is ſtretched out upon an immenſe ſcale, and occupies the remainder of the proſpect.'

Having viſited Meſſina, Mr. Swinburne took his departure for Italy, where in a ſhort time he reached Naples, after completing a tour by ſea and land of nine hundred and fourteen computed miles. Fatiguing as this excurſion muſt often have been to the traveller, we can ſay with truth that we have never received greater entertainment from any work of the kind than in the account delivered of it by this agreeable writer. Mr. Swinburne has proſecuted his ſubject on a plan the moſt happily adapted for affording both profit and delight. By the union of hiſtory with deſcription, and the frequent addition, likewiſe, of pleaſing anecdotes, as well as of political remarks, he has preſented the public with a work not leſs diſtinguiſhed for uſeful information than for the attractive qualifications of ſentiment and taſte, conſpicuous through the whole of his narrative.

Archæologia. Vol. VII. (Concluded, from Page 187.)

ARticle XXI. contains Obſervations on a Cryſtal Vaſe in the Poſſeſſion of the Earl of Beſborough. By Thomas Pownall, Eſq.—Previous to the account of this curious piece of antiquity, Mr. Pownall ſtates ſome of the cuſtoms obſerved by the ancients at their convivial entertainments, particularly that of libation; and he likewiſe attempts to aſcertain the deities to whom this ceremony was uſually performed.

With reſpect to the convivial libations of the ancients, it is generally admitted, that the maſter of the feaſt took a patera, or grace-cup, filled with wine; that he poured a little of the liquor on the table, in the ſame manner as the prieſt did upon the altar; and that after taſting the cup, he delivered it to the perſon next him upon his right hand, who, having followed

lowed his example, it was regularly tranſmitted round the gueſts.

Though antiquarian writers are commonly agreed, that the ancients, at their banquets, had three veſſels placed on the ſideboard, or ſet upon the table, to make the three libations to the three objects of their devotion, after the eatables were removed, there ſubſiſts among them a difference of opinion, relative not only to the deities thus honoured, but to the ſtated order in which the ſeveral libations were performed. According to the teſtimony adduced from Virgil, in deſcribing the entertainment given by Dido, thoſe deities were Jupiter Ξένιος, Bacchus Lætitiæ Dator, and Bona Juno. We are informed, however, by Athenæus, that among the Greeks the firſt libation was made Ἀγάθῳ Δαίμονι, with a cup of pure undiluted wine; and that afterwards one was made to Jupiter Soter, with a cup of diluted wine. Others ſay that the firſt cup was conſecrated to Mercury, the ſecond to the Graces, and the third to Jupiter Soter. But antiquarians differ chiefly about the third; ſome aſcribing it Ἀγάθῳ Δαίμονι, ſome to Juno or Dea Bona, and others to Mercury.

'Amidſt all theſe various and differing opinions, ſays Mr. Pownall, I will venture to interpoſe my own, in which they may all meet; which is, that theſe Trina Numina were the Θεοὶ Μύχιοι, the Dei Penetrales, or Penates, the Dii Præſtites, or Præſides Hoſpitii, Menſæ, & Cubilis. The two Lares, and Mercury their father, were theſe Trina Numinia. This word Lares, as well as the words Genius and Δαίμων, were all general terms; and were therefore applicable to the numen of any deity, to whom, as to the Dii Præſtites, or Penates, this or that city, or houſe, was more particularly devoted. Under theſe general ideas Ovid deſcribes them,

"Mille Lares, Geniumque ducis qui tradidit illos
Urbs habet; et vici Numina Trina colunt."

Ovid Faſt. lib. V. 145.

Theſe Lares might have a thouſand different names in different parts; but they, with the "Genius ducis qui tradidit illos," always made the Trina Numina. The Lares were only two. They were alſo generally underſtood to be male and female, the Deus and Dea. Whence Virgil, ſpeaking of an ill-fated perſon, and deſcribing him as having no Lares, ſays,

"Nec Deus hunc mensâ, Dea nec dignata cubili eſt."

'With the Ægyptians theſe Trina Numina were Mercury and Oſiris and Iſis; at Ilium, the Dii Penates were ſaid to be Apollo and Neptune and Veſta. At Carthage they were what the Romans called Jupiter Hoſpitalis, Bacchus, and Bona Juno. At Athens, Athena was one. Caſtor and Pollux were alſo ſaid to be the Gamelli Dei. In ſhort, they were ſo different in different countries, according to the different manifeſta-

tions of divine power, to which each country thought itſelf moſt obliged; according to the attributes of the Numen to which each houſe or family was dedicated; that neither Greeks nor Romans knew how to define them, or what to call them.'

'Whatever, or whoſoever theſe Trina Numina were, to whom, at their feaſts, they made the three libations, Mercury, that is the deity whom the Romans called Mercury, was always one. Plutarch and Macrobius both agree, that this Mercury was the ſame as the ſun; that Oſiris was the ſun; that Bacchus or Liber were the ſame. And in the ancient Greek coins, eſpecially in thoſe of the Rhodians, we ſee there the ſun repreſented by a caput pinnatum, and crowned with the ſerpentine diadem exactly as we ſee here, in the ornament of this cryſtal cup, Mercury repreſented. Again; Mercury, who is ſaid in the Roman Faſti to be the father of the Lares, is always found with theſe Gemelli, and with them forms the Trina Numina, which are the Dii Penates, vel Præſtites.

"Lares, Geniumque ducis, qui tradidit illos,
Urbs habet: et vici Numina trina colunt."

Mercury, according to theſe various and indeciſive ideas of him, was called by a multitude of names. Ὡς ἄγαθοι ἐς' ὑπονομίας πολλὰς ἔχειν, as Ariſtophanes, in his Plutus, ſays of Mercury: and Mercury, under ſome of theſe names, was always as one of the Dii Penates, as a Θεὸς μυχιὸς, one of the objects to whom the ceremony of the libations was performed.'

After reciting the cuſtom of drinking obſerved by the Greeks and Romans, Mr. Pownall proceeds to deſcribe the cup which is the object of attention. We are informed that, according to an exact inveſtigation, it contans 5657 grains, Troy weight. It has a kind of ſpout, ſo formed as a lip, that the liquor, when poured out, ran between this lip and the circumference of the edge of the cup, in a manner ſuited to the performing a libation, but not to the act of drinking out of it. This lip is deſcribed as a *caput pinnatum*, crowned with a ſerpentine diadem; having a young, unbearded countenance, of an open and chearful, but firm and ſteady aſpect; circumſtances which are urged as a proof that the figure was ſymbolical of Mercury. From the above mentioned and other obſervations, Mr. Pownall draws the following concluſion:

'That this ſort of cup was one of the ancient pocula appropriated to the ceremony of the libation, and particularly conſecrated to that made to Mercury, and the two Lares, as the Trina Numina; to the Dii Penates: that, therefore, this cryſtal cup, if antique, is one of the moſt curious and moſt valuable pieces of antiquity that is at this time exiſting in Europe.'

Art. XXII. Account of Antiquities diſcovered in the neighbourhood of Bagſhot, in July 1783. Art.

Art. XXIII. Deſcription of a Roman Hypocauſt, diſcovered near Brecknock. By Mr. Charles Hay.

Art. XXIV. Obſervations on the Chariots of the ancient Britons. By the Rev. Mr. Pegge.—Theſe Obſervations being ſhort, and on a ſubject intereſting to curioſity, we ſhall inſert the whole.

'Beſides the common miſtake of the annaliſts and hiſtorians in regard to this paſſage in Juvenal,

"Regem aliquem capies, aut de temone Britanno
Excidet Arviragus" —— Juvenal iv. 126.

By taking Arviragus for the proper name of a perſon, and not of an officer; the words of the ſatiriſt are memorable in another reſpect, as ſerving to inform us, by the word *temone*, of a ſingular mode of fighting amongſt the Britons; as if by leaving his carriage, and running upon the pole, the combatant from thence, or from the yoke, engaged the enemy, as long as he thought prudent and convenient, and then retreated back into the body of the vehicle. And this indeed appears to be the fact, this method of engaging being expreſsly deſcribed in Cæſar's Commentaries, lib. iv. c. 29. where the words are, "ac tantum uſo quotidiano et exercitatione efficiunt, ut in declivi ac præcipiti loco incitatos equos ſuſtinere, et brevi moderari ac flectere, et per temonem percurre, et in jugo inſiſtere, et inde ſe in currus citiſſimè recipere conſueverint." The two paſſages of the poet and the hiſtorian very remarkably illuſtrate one another.

'It appears then from this ſtate of things, that the eſſeda of the Britons and Gauls muſt have been formed very low in the fore part, and not at all like what the bodies of the chariots of the ancients are repreſented to have been. Mr. Pownall ſays, "the front of the body was made breaſt high, and rounded like a ſhield, ſo as to anſwer to the driver the purpoſe of that defence, and was for that reaſon called ἀσπιδίσκη, or the ſhield part. The ſides of the chariot ſloped away backwards almoſt to the bottom, or floor of the body, but differently, and by various lines in different bodies." Now it is impoſſible this ſhould be the figure of the body of the Britiſh eſſeda, and therefore, with all due deference to the gentleman's opinion, a diſtinction ſhould be made between the military chariots uſed at Troy, or in Greece, or elſewhere, and thoſe employed by our Britons, which muſt of neceſſity have been of a very different figure.

'In regard to the warrior's running on the pole, it is no objection with me that the body of the carriage in the Eaſt was low, even as low as Mr. Pownall repreſents it, becauſe the conſtruction here in Britain might be materially different in that reſpect from that uſed anciently there; and 2dly, that though this iſland abounded in thoſe times with horſes, ſo that they were an article of commerce and exportation in the opinion of

Dr. Muſgrave, yet there is all the reaſon in the world to believe, they were then but of a diminutive ſize, the breed being afterwards greatly improved by our intercourſe with the continent. I am fully perſuaded, for theſe reaſons, that with a ſmall elevation in the vehicle, and with horſes of a low meaſurement, a combatant might traverſe the pole of his carriage, forwards and backwards, almoſt upon a level.'

Art. XXV. Remarks on ſome ancient Muſical Inſtruments mentioned in Le Roman de la Roſe. By the Rev. John Bowle.

Art. XXVI. Some Account of the Burial-places of the ancient Tartars. By the Rev. William Tooke, Chaplain to the Engliſh Factory at St. Peterſburg.—Of theſe ſepulchres, which are ſeen in the ſouthern parts of Ruſſia and Siberia, ſome are perfect tumuli, raiſed to an enormous height; while others are almoſt level with the ground. Some of them are encompaſſed with a ſquare wall of large quarry ſtones placed in an erect poſition. Others are covered only with a ſmall heap of ſtones; or they are in the form of tumuli adorned with ſtones at top. Some are lined with brick, and vaulted over; others are only pits or common graves. In ſome the earth is excavated ſeveral fathoms deep; others, eſpecially thoſe which are topped by a lofty tumulus, are only dug of a depth ſufficient for covering the body.

It is not a little ſurpriſing, that though ſome of theſe ſepulchres are erected with large quarry-ſtones, there is not, in all the neighbouring country, ſo much as a rock to be ſeen. Mr. Tooke, therefore, obſerves, that the ſtones muſt have been tranſported thither from immenſe diſtances, by the moſt aſtoniſhing efforts of labour, as the inhabitants of thoſe parts have no idea of a machine in any degree adequate to the purpoſe.

Skeletons of horſes are often found in thoſe abodes of the dead; a circumſtance from which Mr. Tooke juſtly infers, that the ſame ſuperſtitious opinions which prevail among ſome nations of the Eaſt, were likewiſe held by this ancient people.

Some of the ſepulchres are rich, eſpecially thoſe on the banks of the Volga, the Tobol, the Irtiſh, and the Ob; but in others nothing of value is to be found.

Art. XXVII. Deſcription of an ancient Caſtle at Rouen in Normandy, called Le Château du Vieux Palais, built by Henry V. king of England. By Edmund Turner, Jun. Eſq.

Art. XXVIII. An Account of certain remarkable Pits or Caverns in the Earth, in the County of Berks. By the Hon. Daines Barrington.—Theſe pits are ſituated about half a mile weſt from Little Coxwell, and are known by the name of

Cole's

Cole's Pits. Mr. Barrington, after producing ſtrong arguments to preclude any ſuppoſition that theſe pits had been dug for the purpoſe of obtaining coal, brick, ſtone, marle, or any other materials, preſents us with the following conjecture.

'I conceive then, ſays he, this area to have been a conſiderable city of the Britons in the time of the earlieſt inhabitants of this iſland, which at an average of five ſouls (to be accommodated in each pit) would amount to nearly 1400.

'A more proper ſpot for the reſidence of uncivilized people could not have been pitched upon, as the pits conſiſt entirely of the drieſt ſand, and are ſituated in the rich vale of Whitehorſe.

'Perhaps many may ſtart at this idea, which I muſt admit to be rather new and uncommon; but we ſhall find that the neceſſity of nearly the ſame habitations hath been experienced by the early inhabitants of moſt countries, and ſtill continues in ſome, where no refinements of life have been introduced.

'The Romans, ambitious as they were of extenſive empire, never penetrated into parts ſo entirely barbarous; for Great Britain, at the time of Cæſar's invaſion, was by no means in this ſtate; and if I am required to fix the æra of the ſuppoſed Britiſh town, which I have been deſcribing, I can only do it negatively, by dating it prior to the ſtupendous ſtructure of Stonehenge.

'Within the limits of the Roman empire, however, Strabo ſtates, that in the iſland of Ægina, to ſave the trouble of making bricks, the inhabitants uſed to live in hollows, which they dug under ground; and this cuſtom ſtill prevails in ſome parts of Poland, where dwellings of that ſort are termed lim-finks.

'Where the country is rocky indeed, caves are ſometimes uſed by barbarians for habitations; and many of theſe are to be found both in Malta and Minorca.

'Virgil again, taking it probably from ſome Greek writer who lived not far diſtant from the Palus Mæotis, thus expreſſes himſelf with regard to the manner in which the inhabitants ſpent their winter:

"Ipſi in defoſſis ſpecubus, ſecura ſub altâ
Otia agunt terrâ." Georgic. iii. 376.

But to come nearer home——

'Leland, in his Itinerary, gives us the following account of what he had obſerved in that range of hills in Carmarthenſhire, which are generally termed the Black Mountains.

"There be a great number of pitts made with hande, large like a bowle, and narrow at the bottom, overgrowne in the ſwarte with fine graſſe, and be ſcattered here and there about the quarter where the head of Kenner River riſeth, that cummeth by Carie Kennen, and ſumme of theſe will receive a hunderith menne."

'I can-

'I cannot but conceive that theſe pits, thus deſcribed by Leland, were dug by the aborigines of this iſland for the purpoſe of habitations, as it is believed that there are no mines at preſent of any kind in this part of the Black Mountain, much leſs could they have been excavated for this purpoſe before the time of Leland.

'Fortunately, however, for the conjecture I have made upon this occaſion, though not ſo for their own comforts, there are now inhabitants of Kamſkatka, who are as little civilized as our aboriginal anceſtors, and who make uſe of the ſame excavations for the ſame purpoſe.'

The ingenious author, after ſupporting his conjecture by ſimilar examples, proceeds to ſolve the queſtion, that if theſe pits really formed a Britiſh town, why do not we find more of them in different parts of the iſland?

'To this I anſwer, ſays he, that thoſe which I have given an account of to the Society, probably were conſidered as the London of theſe rude times, for it is fairly to be inferred from more than fourteen acres having been thus excavated, that upwards of thirteen hundred inhabitants lived in this ancient metropolis.

'All barbarous and uncultivated countries are moſt thinly peopled; and thirteen hundred ſouls, living contiguouſly within ſuch a ſpace, are for ſuch times perhaps a greater number for the then capital of this iſland, than eight hundred thouſand are for the preſent.

'In other inſtances, four or five dens were ſufficient to conſtitute a village, which when they happen to be ſtumbled upon from having not been filled up for the purpoſes of cultivation, are commonly attributed to the digging for ſtone, clay, or other foſſile material.

'The truth, however, is, that few think about the cauſe of what they moſt commonly meet with; nor is this large maſs of pits (covering fourteen acres of ground) noticed by any one in the neighbourhood, but for its ſometimes harbouring rabbits.

'That there are others very ſimilar in the Black Mountains of Carmarthenſhire, appears by what I have already cited from Leland's Itinerary; and I am informed that there are more which lie in Somerſetſhire, between Meere and Wincanton, being called the Pen-Pitts. I have little doubt, therefore, but if this my conjecture ſhould be conſidered as well founded, many other ſuch excavations will be heard of, eſpecially if the extent of ground covered with them is large, becauſe the expence of filling them up would amount to ſo much, that it never could anſwer for cultivation.

'I ſhall conclude what I have to offer to the Society on this head by obſerving, that the Coxwell pits are preciſely in the ſituation which muſt have been convenient for ſuch a ſubterra-

neous

neous town, becauſe the ſand is rich as well as dry; for ſand which is poor would ſoon crumble in from every ſide of the pit, and conſequently occaſion the neceſſity of frequently removing the incumbrance. Cole's pits are alſo ſurrounded by a moſt fertile country."

Art. XXIX. Memoir on Hokeday. By the Rev. Mr. Denne.—Hoke, Hokeday, or Hock-tyde, was formerly a ſeaſon of great feſtivity in England, but from what cauſe is uncertain. By ſome antiquarians this feſtival is conſidered as the remains of a heathen cuſtom, while others ſuppoſe that it was deſigned to celebrate the deliverance of Engliſhmen from the dominion of the Danes. Among thoſe who favour the latter opinion, ſome have aſcribed the inſtitution to the maſſacre of the Danes in the reign of Etheldred II. and others to the death of Hardicanute, the laſt monarch of that race, at a marriage-feaſt at Lambeth, on the 8th of June 1042. The opinion laſt mentioned is that which is ſupported by Mr. Denne.

Art. XXX. A Letter from Governor Pownall to the Rev. Michael Lort, D. D. incloſing Mr. Ledwich's Letter on the Ship Temples in Ireland.—The following is the deſcription of a monument, ſuppoſed to be of this kind, in the county of Mayo.

"On a conical iſolé hill, about two miles from the Mullet, on the weſtern coaſt of the county of Mayo, ſtands a very ancient and curious monument in good preſervation. The walls are two feet thick, and formed of courſes of well-jointed ſtones, but without cement. Their elevation to the roofing is ſeven feet; the length of the room fifteen feet; the breadth unequal, the ground plan forming a curvilineal triangle. The door placed on one ſide is conſtituted of three large ſtones, two converging uprights with an impoſt. The roof is made with large flag-ſtones, with a graſſy covering. There is no tradition reſpecting it. The natives call it Leabba na Fathach, or the Giant's Bed."

Art. XXXI. Obſervations on the Alphabet of the Pagan Iriſh, and of the Age in which Finn and Oſſin (Oſſian) lived. By Colonel Charles Vallancey.—The colonel, after laying before his readers a letter from Mr. O'Flanagan, in the county of Clare, relative to an ancient monument, obſerves that it elucidates two deſirable facts. One is, that the ancient Iriſh had an alphabetical character before the arrival of St. Patrick; and the other, that the period in which the above mentioned heroes flouriſhed, was the latter part of the third century.

Art. XXXII. erroneouſly marked XXXI. An Account of ſome Artificial Caverns in the Neighbourhood of Bombay. By Mr. William Hunter, Surgeon in the Eaſt Indies.

Art.

Art. XXXIII, marked XXXII. A Diſſertation on the Religion of the Druids. By Edward Ledwich, LL.B. Vicar of Aghaboe, Queen's County, Ireland.—This ſenſible writer oppoſes, with much force of argument, the opinion maintained by ſome antiquaries, that the Druids were converſant with the ſciences. His opinion is, 'that the Druids poſſeſſed no *internal* or *external* doctrine; either veiled by ſymbols, or clouded in ænigmas, or any religious tenets but the characteriſtic of barbarian prieſts, and the groſſeſt Gentile ſuperſtition.'

Art. XXXIV. Account of a curious Pagoda near Bombay, drawn up by Captain Pyke, afterwards Governor of St. Helena, and extracted from his Journal by Alexander Dalrymple, Eſq.

Art. XXXV. Extract by the late Smart Lethieullier, Eſq. from the Papers of the late Charles Boon, Eſq. Governor of Bombay, giving an Account of the great Pagoda on the Iſland of Salſet.

Art. XXXVI. Subſidy Roll of 51 Edward III. communicated by John Topham, Eſq.—This roll is a tranſcript of a record containing ſome hiſtorical facts, which tend to illuſtrate the ſtate of the population and revenues of this kingdom at the period to which it relates.

Art. XXXVII. On the Radical Letters of the Pelaſgians and their derivatives. By Thomas Aſtle, Eſq.—The Pelaſgians were the moſt ancient inhabitants of Greece, of whom we have any account; and from the monuments of their colonies which ſettled at Etruria and other parts of Italy at an early period, the beſt information concerning their language has been derived. There is reaſon to conclude, that the alphabet which the Pelaſgi firſt brought into Italy, was carried out of Phœnicia before the Phœnicians had augmented the number of radical letters of which it was originally compoſed. According to Mr. Swinton, this alphabet conſiſted of thirteen letters; but father Gori contends, that the number it included was only twelve; and Mr. Aſtle, after much inveſtigation, declares himſelf of the ſame opinion.

Art. XXXVIII. Obſervations on a Seal of Thomas, Suffragan Biſhop of Philadelphia. By the Rev. Mr. Begge.—This titular biſhop of Philadelphia was prebendary of *Stow in Lindſey* in the church of Lincoln, inſtalled April 12, 1544, and was ſuffragan to John Longland, biſhop of that ſee.

Art. XXXIX. Obſervations on the Remains of the Amphitheatre of Flavius Veſpaſian at Rome, as it was in the year 1777. By Mr. Thomas Hardwick.

Art. XL. Obſervations on an ancient Sword. By Lieutenant-general Melvill. Though the length of this ſword, from the

the croſs-piece of the handle to the point, is full nineteen inches, which is rather longer than the Roman *gladii* appear to have been, from the greater part of *baſſi relievi*, yet general Melvill, from ſeveral circumſtances, which we think well-founded, concludes it to be a legionary *gladius*.

Art. XLI. A Letter from the Rev. Mr. James Douglas to General Melvill, on the Sword mentioned in the preceding Article.

Art. XLII. Account of ſome Antiquities found in Glouceſterſhire. By the Rev. Mr. Mutlow.

Art. XLIII. Obſervations on the Language of the People commonly called Gypſies. By Mr. Marſden.—The author of theſe Obſervations informs us that, after much accurate enquiry, there is found to be a great ſimilarity between the Hindoſtanic language and that of the Gypſies in this kingdom. He inſtitutes a compariſon in a number of words, which ſeem to juſtify the remark; but how far ſuch a coincidence, obſervable likewiſe in ſome other languages, can evince, with any degree of certainty, that the Hindoſtanic and Gypſey tribes have formerly been one people, we are not ſuch aſſertors of etymological or verbal authority to pronounce in the affirmative.

Art. XLIV. Collections on the Zingara, or Gypſey language. By Jacob Bryant, Eſq.—This article, which ſeems to be intended as a ſupplement to the preceding, contains five pages of a vocabulary of the Zingara, or Gypſey language; ſeveral of which words accord with others in the native Perſic, or in the Perſic of Indoſtan. Some inſtances are likewiſe produced of a remarkable ſimilarity between words of the Zingara and other languages, among which are the Hebrew, Greek, and Latin.

Art. XLV. A Deſcription and Plan of the ancient Timber Bridge at Rocheſter, collected from two manuſcripts, publiſhed in Lambarde's Perambulation of Kent.

In an Appendix to the volume are contained extracts of ſuch communications as the Council of the Antiquarian Society has not thought proper to publiſh entire. The principal ſubjects are ſome Account of a braſs Image of Roman workmanſhip, found at Cirenceſter; Account of Diſcoveries at Allington in Kent; and of a Roman Pavement found at Caerwent, in 1778.

The

The Increaſe of Manufactures, Commerce, and Finance, with the Extenſion of Civil Liberty, propoſed in Regulations for the Intereſt of Money. 4to. 6s. *in Boards.* Robinſon.

THE ſubject, of which this author treats, is of great national importance; and we have the pleaſure to find, both from his narrative and obſervations, that he has inveſtigated it with particular attention. He endeavours to prove, that the preſent laws relative to the lending of money, by confining all intereſt, whether for large or ſmall ſums, and upon certain or uncertain ſecurity, to the ſame ſtandard, and without any regard to the neceſſities or circumſtances of the borrower, are by no means ſufficiently comprehenſive or liberal to anſwer the lawful purpoſes of trade. To remedy this inconvenience, the author gives the ſketch of a plan for ſupplying individuals with ſums of money, upon principles which would conduce greatly to the extenſion of commerce. The outlines of the propoſed plan are as follow.

'The firſt regulation, in an inſtitution of this ſort, would require to be,

'That no loan ſhould ever be granted which did not appear to be for the advantage of the borrower, whatever other circumſtances might warrant the expediency of granting it.

'That, as the minds of men are often too apt to be biaſſed by circumſtances, there ſhould be a limit ſet to the higheſt rate of intereſt that may be taken, which muſt be regulated by the extent of the loan; that is to ſay, the power of granting uſurious loans not to be left to the directors of ſuch a bank.

'The extent of the loan ſhould be eſtimated by the intereſt which it produces during the whole time of the exiſtence of the loan. Thus, 500l. for two years, ſhould be reckoned the ſame as 1000l. for one year.

'That the principal management be in the hands of men who have no intereſt in exacting too high a premium of inſurance, nor of increaſing the expence of the negociation.

'That men of character ſhould be employed to inquire into the particular circumſtances of borrowers, under the beſt regulations that can be deviſed for coming to the true ſtate of their affairs.

'That a certain time elapſe between the aſking a loan and the granting of it, unleſs it be under ſuch particular circumſtances as may be excepted from the general regulations.

'That, in order to avoid making any kind of monopoly of the lending of money, where ſecurity is ſo good as not to require much premium of inſurance, this bank be never allowed

lowed to lend money without a premium, nor unleſs that premium amounts to two-fifths of the intereſt.

'That, in order alſo to render the inſtitution quite competent to the equalizing the monied affairs of the kingdom, and without reſpect, in this inſtance, to public revenue, any perſon may be allowed to take, for the loan of money on uncertain ſecurity, two-fifths premium of inſurance more than what, at the time of ſuch loan being granted, is given for the loan of money on mortgage. This laſt general licence for taking premia not to extend to loans above a certain amount.

'Regiſters of all tranſactions to be ſo kept, that the circumſtances attending them may be known at any time afterwards.

'Probably the regulation of the inſtitution might with advantage be ſubjected, in ſome degree, to the yearly inſpection of a committee of the houſe of commons; and, at all events, as there would be a good deal of diſcretionary power veſted in the managers, it ought to have every poſſible check, which frequent and minute inſpection into the exerciſe of ſuch an office might afford.'

It is a preliminary article in this plan, that upon any application for money, the circumſtances of the borrower ſhould be made known with the utmoſt fidelity. The propoſal is undoubtedly reaſonable and neceſſary; and when the reſult of the enquiry ſhould be ſuch as ſtrongly favoured the probability of re-payment, to obtain a loan even at high intereſt, and at ſuch a rate as at preſent comes under the denomination of uſury, might not only extricate the borrower from embaraſſment, but prove the means of both improving his private fortune, and of benefiting the public. Theſe are the important conſiderations on which the author founds the utility of his plan; and we muſt acknowlege, that however the propoſal may be received by thoſe who could carry it into execution, it does honour to his benevolence and his regard to the intereſts of the public.

A Treatiſe on the Influence of the Moon in Fevers. By Francis Balfour, M. D. 8*vo.* 1*s.* 6*d.* Robinſon.

THIS little work, originally printed at Calcutta, is reprinted at the deſire of Dr. Cullen. The recommendation of this very reſpectable profeſſor has led us to examine the Treatiſe with particular care, and it ſeems deſigned to induce practitioners to obſerve the periods of fevers, as connected with the changes of the moon, with greater attention. Dr. Balfour ſeems to have clearly eſtabliſhed its influence at Bengal, and Dr. J. Lind had

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obſerved ſimilar appearances; but the former ſeems chiefly to fail in extending this influence to other countries. He acknowlegos, that it is much leſs obſervable at Madraſs; and yet ſuppoſes that it has ſome effect on fevers in ſtill more diſtant climates. He has chiefly mentioned Hippocrates, as having obſerved the influence of the moon on the periods of fevers; but he might have added Ramazzini, Ballonius, Diemerbroek, and ſome others. It may be alleged that, if this be true, it ſhould long ſince have been eſtabliſhed beyond a doubt; but, independent of its having been little attended to, ſo ſtrong are the prepoſſeſſions againſt any regular progreſſion in fevers, that critical days are, even now, generally diſbelieved.

Yet, on mature reflection, we ſee an epidemic ſo gradual in its ſteps, and uniform in its appearance; we ſee attacks ſo frequent, patients in different periods of the lunar revolution affected in the ſame way, and the events, at all times, ſo nearly alike, that we muſt either diſbelieve the influence of the moon, or ſuppoſe that *our* meaſures counteract it. In either caſe, attention to it, except as a matter of curioſity, is uſeleſs. But we ſhould rather ſuſpect, that the influence is confined to the warmer climates; for our author uſed the bark very liberally, a medicine that more effectually diſturbs the operations of fever than any other.

This Treatiſe is written with candour and good ſenſe. We ſhall ſelect that part of it where the author endeavours to adapt his obſervations to the common putrid and nervous fevers of theſe climates. We muſt, however, premiſe, that the three days previous to both the full and change of the moon, are moſt fatal, either in inducing dangerous fevers, or in influencing the terminations. Each period conſiſts, therefore, of ſix days, of which the moſt powerful are thoſe of the full and change themſelves. The intervals are comparatively mild.

'In the caſe of putrid fevers, continuing nineteen days, I ſuppoſed that there muſt have been a ſtrong putrid tendency in the habit, and that the febriferous influence of the air which prevails at the full and change, co-operating with this tendency at theſe periods, had the power of producing a fever on the ſecond day from their commencement: and that before means could be uſed to ſtop or correct this diſpoſition in the patient's habit, the fever continued to run on through the firſt full or change, and ſucceeding interval, and alſo through a ſecond full or change; but that the putrid tendency being now in ſome degree overcome by medicine, and at the ſame time the febriferous influence of the full or change removed by the arrival of the ſecond interval, a criſis of conſequence immediately took place at this juncture, juſt about nineteen days from the firſt attack.

'In the caſe of putrid fevers continuing only ſeventeen days, I ſuppoſed that in them the putrid tendency of the habit was ſomewhat leſs at the beginning than in the former caſe; and

that the febriferous influence of the full or change had not power to excite a fever until the fourth day of the period, when the putrid tendency was farther advanced; that the fever continued to run on during the remaining days of that full or change, through the ſucceeding interval, and alſo through another entire full or change, in the ſame manner as the fever of nineteen days; and that at laſt, from the concurrence of the ſame cauſes, it terminated critically, immediately on the commencement of the ſecond interval; juſt about ſeventeen days from the firſt attack.'

The Benevolence of the Deity, fairly and impartially conſidered. By Charles Chauncy, D. D. Senior Paſtor of the Firſt Church of Chriſt in Boſton, America. 8vo. 4*s. in Boards.* Dilly.

THIS work is divided into three parts. 'The firſt explains the ſenſe, in which we are to underſtand benevolence, as applicable to God.—The ſecond aſſerts, and proves, that this perfection, in the ſenſe explained, is one of his eſſential attributes.—The third endeavours to anſwer objections.'

'Under one or other of theſe heads,' Dr. Chauncy gives us to underſtand, in his title-page, that 'occaſion will be taken to view man as an intelligent moral agent; having within himſelf an ability and freedom to will as well as to do, in oppoſition to neceſſity, from any extraneous cauſe whatever: to point out the origin of evil, both natural and moral: and to offer what may be thought ſufficient to ſhew, that there is no inconſiſtency between infinite benevolence in the Deity, which is always guided by infinite wiſdom, and any appearances of evil in the creation.'

Such is the method in which our author means to conduct his conſiderations on this important ſubject. He ſeems ſenſible of its involving a ſolution of the great queſtion of the origin of evil, which has hitherto baffled metaphyſicians and divines. There is, however, reaſon to think ſufficient data are wanting for a ſatisfactory determination of this enquiry. It is not enough previouſly to demonſtrate all the attributes of God; it ſhould ſeem neceſſary to aſcertain their meaſure in explicit and deciſive terms, and then to prove their perfect conſiſtency together, under the meaſures aſcertained. Should we allow the firſt of theſe three points, namely, the exiſtence of the divine attributes, as uſually defined, to have been abſolutely demonſtrated, the meaſure of each ſtill remains unfixed, and muſt remain ſo till clear ideas of their extent, and adequate terms to expreſs them, can be found. To ſay that the attributes of the Deity are infinite, immeaſurable, &c. is admitting that

we cannot comprehend their extent, and can conſequently take no meaſures of them. But yet without them nothing ſufficiently concluſive to ſatisfy the mind can ever, we apprehend, be done in any efforts to ſolve this mighty difficulty of the origin of evil. If it be anſwered, that we may draw all the neceſſary concluſions from the nature of the divine attributes, without underſtanding their extent or conſiſtency, we think it too much to concede, in propriety of language, that even their *nature* can be wholly underſtood previouſly to our being able to aſcertain theſe two important circumſtances. If what is here ſaid be admitted, it will ſeem to follow, as is above ſuggeſted, that we have not at preſent ſufficient data to account concluſively for the origin of evil. Great merit, however, is to be given to thoſe who have exerted the beſt efforts of learning and genius on ſo momentous a ſubject. Although the author before us does not profeſſedly make it his principal enquiry, it is nevertheleſs ſo involved in, and connected with it, that we thought it incumbent on us to advert frequently to the above conſiderations; and we confeſs ourſelves influenced by them in rejecting ſome of his concluſions. But it is neceſſary to give our readers ſome idea of the execution of this work.

The firſt part, or ſection, being employed in aſcertaining the ſenſe in which perfect and abſolute benevolence is to be attributed to the Deity, we ſelect the following ſummary paragraph, as conveying the author's ideas on this topic as fully as can be done through our medium.

"The ſum of what has been ſaid concerning benevolence, as attributed to the deity, is, that it ſuppoſes "a natural ſtate of mind, inclining him to the communication of good; a ſtate of mind analogous to kind affection in us men, only as kind affection in us is attended with frailty, in him it is abſolutely perfect, both as to mode of exiſtence, and manner of exerciſe: that, as he exiſts a free agent, in the higheſt and moſt glorious ſenſe, he is not mechanically, or neceſſarily, urged on, from this natural diſpoſition, to the communication of good; but acts herein voluntarily, and of choice: and, in fine, that, as he is an infinitely wiſe and intelligent, as well as free, agent, his exertions, in order to the production of good, are never unfit, never unreaſonable, but always fit, reaſonable, and abſolutely and perfectly ſo. So that, in one word, benevolence in the Deity ſignifies preciſely the ſame thing with "a diſpoſition freely to communicate all the good that is conſiſtent with wiſe and fit conduct:" for, ſupremely perfect benevolence of nature, being, in him, conjoined with an all-comprehending underſtanding, and unerring wiſdom, he muſt know all the

ways of producing happineſs, and the greateſt ſum of it that can be wiſely produced: and this, therefore, is the happineſs that may reaſonably be expected ſhould be produced by him; that is to ſay, all the happineſs to the whole, and every part of the creation, that can be, not in reſpect of omnipotence, conſidered as a natural power, but in the way of fit and reaſonable conduct. What this comprehends, is not diſtinctly and fully known by creatures, formed with ſuch narrow capacities as our's; for which reaſon, in all perplexed caſes (as to us there muſt neceſſarily be many) it becomes us to be modeſt and cautious; ever taking care that we do not raſhly determine that to be inconſiſtent "with goodneſs, wiſely and reaſonably diſpenſed," which, in reality, may be a good argument in proof of it, and would appear to us to be ſo, had we one entire view of the whole caſe, in all its connections and dependencies.'

They who admit, as ſatisfactory, the mode of analogical reaſoning, from the qualities of men to the attributes of God, will find little to object to, in this paſſage.

Dr. Chauncy, before entering formally into argument on the main ſubject of his ſecond ſection, deſires the following remarks, which might have been ſtyled poſtulates, may be well conſidered. We can only tranſcribe them without their ſeveral illuſtrations, which extend to many pages.

'1. This ſyſtem of ours is not to be conſidered *ſingly* and *by itſelf*, when we are arguing about the benevolence of the Deity. And for this plain reaſon; becauſe there are other ſyſtems of beings, to whom God has made manifeſtations of his goodneſs.

'2. In arguing concerning the divine benevolence, we ought not to conſider its diſplays as they affect *individual beings* only, but as they relate to the particular ſyſtems, of which they are parts. All particular ſyſtems are probably related to ſome univerſal one, and, properly ſpeaking, are ſo many parts conſtituting this great whole, deſigned by the Deity for the full manifeſtation of his infinitely perfect benevolence.

'3. We muſt not judge of the benevolence of the Deity merely from the actual good we ſee produced; but ſhould likewiſe take into conſideration the *tendency of thoſe general laws*, conformably to which it is produced; becauſe the *tendency* of theſe laws may be obſtructed, and leſs good actually take place than they are naturally fitted to produce.

'4. We muſt, in judging of the divine benevolence, carry our thoughts beyond the preſent to ſome future ſtate of exiſtence, and conſider them as connected in the divine plan of operation for *good*.'

The author, after having ſufficiently expatiated upon theſe poſtulates, to leave little doubt of their reaſonableneſs, pro-

ceeds to take a comprehensive view of the natural and moral world; and endeavours to make it evident, from what is there to be seen, that we are obviously and fairly led to form an idea of the perfect and absolute benevolence of the Deity. As it would be impossible, within our limits, to pursue the writer through the various steps of his argument, we shall refer our readers to the book itself, and content ourselves with transcribing two short paragraphs, to shew the plan on which the argument is conducted.

'I have it not in my view, here, minutely to consider all the effects of benevolence apparent in the constitution and government of this world of our's. This would be beyond the reach of my ability, and a needless labour. It will be a sufficient enforcement of the present argument, if so much is said as to make it plain, that all the good, suitable for such a system as this, is apparently the tendency of nature, and the divine administration; and that it actually prevails so far as this tendency is not perverted by the creatures themselves, whom God has made; for which he is not answerable, as has been hinted already, and will be more fully shown hereafter.

'The way in which I shall endeavour to illustrate this important subject shall be by giving, in the first place, some general touches on the visible frame of inanimate nature; then by taking some transient notice of the inferior creatures made capable of happiness; and finally by viewing more critically and fully the intelligent moral beings, in this world, towards whom the divine goodness has been displayed, in the largest measures.'

On the whole of this section we must remark, that the author has displayed considerable ability, and has presented his argument with force and perspicuity.

Although we cannot follow him through the train of his reasoning, our readers will not be displeased to see here some particular passages of this section. Dr. Chauncy's account of the different degrees of perfection in the intellectual powers of different men, is worthy of attention.

'This difference in men's capacities, whatever it is owing to, whether a difference in their original implantation, or a difference in the body's mechanism, either of which amounts to precisely the same thing, in the present argument: I say, this inequality of powers is so far from arguing want of goodness in the Deity, that it strongly illustrates the glory and perfection of it.

'Possibly, the gradation in beings, by means of which all spaces are filled up, could not have been so accurately complete, unless there had been a difference between the individuals in each species as well as between the species themselves.

Some diſparity between men compared with one another, and between the creatures in every other claſs conſidered, in the like comparative view, might be neceſſary to link together the ſeveral ſpecies, ſo as to make one coherent chain, without any void or chaſm.

Or however this be, it is eaſy to ſee the preferableneſs of the preſent conſtitution to its contrary; as being better fitted to promote the happineſs of ſuch an order of creatures as we are. Were our mental powers ſo exactly alike, as that one man could not go beyond another, but every man muſt have within himſelf the whole ſource of intellectual furniture, there would be no room for that converſe between man and man, which is, in the preſent ſtate of things, one of the chief pleaſures, as well as improvements, of the mind: to be ſure, it could not be carried on with that mutual ſatisfaction it now may; nor could it turn out to ſo great advantage. Beſides, if there was no ſuch thing as one man's excelling another, as there could not be upon the preſent ſuppoſition, the ſtrongeſt ſtimulus, that now prompts us to exert ourſelves in order to enlarge our intellectual powers, would be wanting; and by means thereof our very powers themſelves, ſo far as we can judge, muſt be in danger of being rendered inactive, and of decreaſing in their fitneſs for exerciſe. And farther, if our capacities had been preciſely the ſame, that ſubordination in the human ſpecies, thoſe ſuperiorities and inferiorities could not have taken place, without which life itſelf could not have been enjoyed, in ſuch a world as our's, with tolerable comfort. And what is of yet greater importance, there would not have been the occaſion for thoſe interchangeable offices of humanity and ſocial kindneſs, which, upon the preſent ſcheme, not only enlarge our ſphere of mutual ſerviceableneſs, but give opportunity for the exerciſe of many virtues perfective of our nature, and fitted to yield us high degrees of happineſs we muſt otherwiſe have been ſtrangers to. The plain truth is, the conveniences and pleaſures, poſſible to be enjoyed by the human kind, do not ſeem to have been attainable, in a world conſtituted as this is, by an union of counſels and endeavours; every one doing his part in order to promote the good of the whole: and different capacities are the requiſite expedient to this purpoſe. Theſe not only fit the ſeveral individuals for reciprocal ſervices, but ſecure their mutual dependance on each other; hereby properly linking them together, and making way for thoſe various exertments which are neceſſary for the common benefit. If mankind could at all have enjoyed the advantage of ſociety, without this inequality of powers, it is very evident that they could not have enjoyed it to ſo good a purpoſe as with it. Their being variouſly endowed, is that which puts it in their power to be variouſly uſeful to each other, ſo as that the happineſs of every individual may hereby be increaſed beyond what it could otherwiſe

have been. And it is the insufficiency there is in every man for his own happiness by himself singly, and alone, and his being obliged to depend on others for many things, without which he must be very uncomfortable, that is, in reality, the only effectual bond that unites the human species, securing their attachment to each other, and stimulating them to those mutual services, upon which the good of all the individuals does very much depend.'

The following paragraphs set in a strong light the power of common sense in the discernment of moral good and evil, in some essential respects.

'The first power in our nature [call it common sense, moral sense, moral discernment, or give it any other name that may be thought better] is that by which we are enabled at once, without the labour of a long train of reasoning, to distinguish between moral good, and moral evil, in all instances that are of primary importance, and essentially connected with the good of the moral world.

'There is an unalterable difference between virtue and vice, or, what means the same thing, between moral good and moral evil. They have their respective natures, and are unchangeable opposites. Vice cannot be made virtue, nor, on the contrary, can virtue be made vice. They are in themselves what they are, and will remain so without variation, or the shadow of turning. It is, on the one hand, fit and right, that we should be pious towards God, righteous towards our fellowmen, and sober with respect to ourselves; and, on the other, unfit and wrong, that we should be impious towards the Deity, unjust in our treatment of men, and intemperate in the gratification of our animal appetites: nor is it possible this moral order should be inverted. No will, no power, either of men or angels, or even the Supreme Ruler himself, can make it right to be impious, instead of pious, towards God; or unrighteous, instead of righteous, towards men; or intemperate, instead of sober, in regard of ourselves. To suppose this, would be to erase the foundation of the moral system, to destroy the relation that subsists between the Creator and his creatures, and between the creatures with respect to one another, and to make virtue and vice nothing more than arbitrary names, having in themselves no certainly fixed nature.

'And as virtue and vice, moral good and moral evil, are thus different from each other, so is this difference obviously, and at once, perceivable by all morally intelligent minds, unless they have been greatly corrupted. There may indeed be instances of moral conduct, in matters of compasatively small importance, with respect to which it may be difficult to distinguish between the right and wrong. And the analogy here, it may be worthy of notice, is very exact between the natural, and the moral world. Light and darkness may be so mixed,

that

that one can ſcarce know which to call it. Sweet and bitter may be ſo blended together, that it may be difficult to ſay which is prevalent. Colours may be ſo dilated, and placed on a portrait, that the eye of a ſkilful painter may not be able to diſcern the preciſe point where one begins, and another ends. But, notwithſtanding theſe mixtures, light is never the ſame thing with darkneſs, nor bitter with ſweet, nor one colour that of another; and they are, unleſs in ſuch complicated caſes, readily and at once diſtinguiſhed from each other. In like manner there may be, and often are, in the moral world, caſes wherein the boundaries between good and evil, and the ſpot that divides them, may not be eaſily, if at all, diſcerned, ſo as to be able to ſay, with preciſion, here virtue runs into vice, and vice into virtue. But this hinders not but that, in the main and eſſential branches of morality, the virtuous and the vicious conduct may obviouſly be perceived, where the mind's perceptive power has not been, in a great degree, vitiated, and hurt. And, in very truth, the God of Nature has, in his abundant goodneſs, ſo formed our minds, and given us ſuch a power of diſcernment, that it muſt be owing, unleſs we are ideots, or madmen, to ſome heinous faultineſs, we ourſelves are juſtly chargeable with, if we are not able, without difficulty, to diſcern the difference between right and wrong, in the more important points of moral obligation. Will any man, who has not ſtrangely perverted the proper uſe of his perceptive powers, pretend, that he cannot, or that he does not, ſee it to be fit and right, on the one hand, that ſuch a creature as he is, ſo related to God, and dependant on him, ſhould yield to him the love of his heart, and the obedience of his life; and, on the other, that it would be unfit and wrong to withdraw his affection from him, and behave with diſreſpect towards him? Will any man, in the due uſe of his diſcerning power, calmly and deliberately ſay, that he cannot perceive it to be right, that he ſhould do to others, as he would they ſhould do to him, in like circumſtances, and wrong, unalterably wrong, that he ſhould do otherwiſe? Will any man, not having darkened his heart, declare, ſpeaking the truth, that he does not ſee it to be right, that he ſhould govern his paſſions, and keep his ſenſual appetites within the reſtraints of reaſon; and wrong, evidently wrong, to give way to anger, wrath, malice, and to take an unbounded liberty in gratifying his animal nature? That man, be he who he may, if not void of common ſenſe, is wholly inattentive to its dictates, who perceives no moral difference between revering, and mocking his Maker; between being honeſt and knaviſh in his tranſactions with his neighbour; between being chaſte and lewd; between living ſoberly and in the practice of drunkenneſs; or if he does not perceive the former to be amiable virtues, and the latter deteſtable, infamous vices. The moral difference, in theſe ways of conduct, is

ſelf-evident. There needs no argumentation, no ſeries of intermediate ideas, to point it out.'

The object of the third and laſt ſection, or part of this work is, to anſwer the *principal objections* which have been urged againſt the benevolence of the Deity.

The author, after ſome pertinent obſervations on the mixed appearance of good and evil in the world, and a brief refutation of the Manichean notion of *two independent oppoſite principles* in the univerſe, deſires his readers to keep in mind, through the whole of what may follow, this important remark, —'That no objection ought to be eſteemed ſufficient to ſet aſide the poſitive proof that has been given of the Deity's benevolence, which, when thoroughly examined, will be found finally to terminate in ignorance.' Having diſcuſſed at large the propriety of the remark juſt cited, he proceeds to a diſtinct conſideration of the partial objections that have been urged againſt the benevolence of the Deity.

'And they may, he ſays, be reduced to theſe three, viz. the *imperfect powers* of ſo many of the creatures who are capable of happineſs; the *moral diſorders* which have taken place in the world; and the *natural evils* which are ſo numerous, and turn ſo much to the diſadvantage, eſpecially of man.

'The firſt objection againſt the infinite benevolence of the Deity is taken from the *imperfection* of ſo many of the creatures on this earth of our's What a diminutive creature, comparatively ſpeaking, is even man, the moſt perfect of them all? how ſmall his capacity for happineſs? and how much ſmaller ſtill the capacities of the inferior perceiving beings, through their ſeveral ranks, in the deſcending ſcale of ſubordination? and could it be thus, if God was infinitely good? could not an infinitely benevolent Creator have communicated nobler capacities for happineſs; and if he could, how can his not doing it be reconciled with the idea of him as an infinitely benevolent being?

'In anſwer to this difficulty, it may be ſaid, the bringing into exiſtence an abſolutely perfect creature is not within the reach of infinite goodneſs, aided by almighty power. The very idea of a creature is eſſentially connected with comparative imperfection; as it derives its being from another, is dependent on that other for its continuance in being, and is neceſſarily finite in its nature and powers. To ſuppoſe a created being infinite, would be to ſuppoſe it equal with its creator; which is too abſurd to be admitted. Abſolute perfection, therefore, is an incommunicable glory of the only true God. And ſhould there be a creation, comparative imperfection muſt exiſt in it, otherwiſe it could not exiſt at all. Conſequently, if ſuch imperfection is an evil, it is ſuch an one as muſt take place, or there could be no diſplay of the divine benevolence.—But the truth

truth is, meer imperfection is no evil, to be ſure no poſitive one: nor may God, with the leaſt propriety, be conſidered as the author of it. This matter has been ſet in a clear and ſtrong point of light by archdeacon Law, in his thirty-ſecond note on archbiſhop King's "Origin of Evil." His words are theſe, "God is the cauſe of perfection only, not of defect, which ſo far forth as it is natural to created beings hath no cauſe at all, but is meerly a negation, or non-entity. For every created thing was a negation or non-entity, before it had a poſitive being, and it had only ſo much of its primitive negation taken away from it, as it had poſitive being conferred on it; and therefore, ſo far forth as it is, its being is to be attributed to the ſovereign cauſe that produced it: but ſo far forth as it is not, its not being is to be attributed to the original non-entity out of which it was produced. For that which was once nothing would ſtill have been nothing, had it not been for the cauſe that gave being to it; and therefore, that it is ſo far nothing ſtill, that is, limited and defective, is only to be attributed to its own primitive nothingneſs. As for inſtance, if I give a poor man a hundred pounds, that he is worth ſo much money is wholly owing to me, but that he is not worth an hundred more is owing wholly to his own poverty. And juſt ſo, that I have ſuch and ſuch perfections of being is wholly owing to God, who produced me out of nothing; but that I have ſuch and ſuch defects of being is only owing to that non-entity out of which he produced me."

The doctor goes on to conſider the objection in various points of view, and obviates it under each, with anſwers, at leaſt highly plauſible.

He then proceeds to the ſecond objection taken from thoſe moral diſorders, which, it is pleaded, could not have exiſtence in the creation, if it were produced and governed by an infinitely holy and benevolent being.

"Such a maker and ruler of the univerſe, it is ſaid, muſt have taken effectual care for the prevention of moral evil, and the unhappineſs ariſing therefrom. It cannot be ſuppoſed, that a being infinitely averſe from moral impurity would have ſuffered the works of his hands to be defiled with it. It cannot be imagined, that an infinitely benevolent being would have left creatures of his own forming, to ſuch immoral conduct as would reflect diſhonour on his goodneſs, by bringing unhappineſs and miſery into a world of his contriving and making? It is not poſſible that ſuch a being as the Deity is repreſented to be, ſhould place his creatures in circumſtances wherein they might pervert their powers, and involve themſelves in ruin. Theſe things cannot be. They are not worthy of an infinitely holy and good God: eſpecially, if it be conſidered, that the exiſtence of moral evil cannot be conceived of without permiſſion, at leaſt, from the Deity: nay, it cannot be ſuppoſed,

but

but that he must have foreseen, not only the possibility, but the high probability, of its taking place in the world; and yet he suffered him to do so: yea, so far was he from preventing it, that it seems as though some of the most important measures of his conduct were formed, upon the supposition of its actual being in universe.

'This is the objection urged at large, and, I think, in its full force, against the creation and government of an infinitely holy and benevolent Being.'

After having encountered this objection with considerable address, he recapitulates as follows:

'The sum of the whole argument is this, that the connection of unhappiness with moral irregularity is a means wisely adapted to operate powerfully upon rational moral agents, to reduce them to a right conduct, if they have been faulty, and to preserve them inviolable in their attachment to virtue, if they have been innocent: insomuch, that it may be owing to this connection, there is so much order and happiness in the intelligent creation; of both which, had not this connection been constituted, there would undoubtedly have been much less than there now is, and has all along been. The consequence wherefrom is, that this provision, fitted for the production of so much good, is so far from being inconsistent with benevolence, that it is a strong indication of it. And whereas the sufferings of the virtuous, by the wickedness of the vicious, are great and trying; these also, upon supposition of another state (which cannot be proved to be an unreasonable, much less an impossible one) may be, in the end, for their advantage; as they are capable of being improved so as that the fruit, upon the whole, shall be more happiness than if these sufferings had not been endured: and if they may possibly be a means to produce greater good, they cannot prove a deficiency in the benevolence of the Deity, but are rather an argument in proof that he is endowed with this attribute.

'I have now offered what I had to say in illustration of the consistency between infinite benevolence, and moral irregularity, together with all its consequent unhappiness. And I see not, upon the review, but the reasoning employed to this purpose is strictly conclusive. God having created free agents, it appears, from what has been discoursed, that they are the proper and sole causes of all the moral disorder that is complained of, and not the Deity; who has done every thing that he could, in consistency with reason and wisdom, not only to prevent their abuse of their faculties, but to promote their improvement of them so as to attain to the highest perfection and happiness: and further, that the very evils he has connected with their voluntary misconduct, are kindly intended, and wisely adapted, to bring about their best good, and will certainly do it, if it is not their own fault. So that, upon the whole,

whole, it cannot be conceived, what the Deity could have done more, in a wiſe and rational method of operation, to have made intelligent moral beings, in all their various orders, as happy as their original capacities would allow of: which is as much as can be expected, even from benevolence that is infinite.'

The author concludes his work with the ſtatement of the objection of natural evil.

'It now remains, ſays he, to conſider the third and laſt objection to the infinite benevolence of the Deity. And this is taken from the natural evils, common to all perceiving beings, in this world of our's, in all their claſſes, from the higheſt to the loweſt; ſuch as pains, diſeaſes, and diſaſters, in various kinds and degrees; and, at laſt, death, moſtly accompanied with diſtreſs, and ſometimes with aggravated circumſtances of miſery and torment. And the complaint upon this head is, that theſe evils are not only permitted by the Deity, but were, in a ſenſe, appointed; as being the effect of that conſtitution of things, which he contrived, and eſtabliſhed, and has all along upheld: nay, it is urged, with reſpect to ſome of theſe evils, as to their kind, if not degree, that the Deity intended they ſhould take place, and originally endowed the creatures with ſuch natures, as that a liableneſs to them was abſolutely neceſſary. And would an infinitely benevolent Being, ſay the movers of this objection, have brought creatures into exiſtence under ſuch circumſtances, ſubjected, by the very laws of their nature, to pain and miſery? Does this look like the doing of ſupremely perfect goodneſs? Can it be ſuppoſed that ſuch a ſtate of things could have been, if originally planned, and all along conducted by a Being eſſentially, and infinitely kind and good?'

Our readers muſt have recourſe to the work for the full anſwer to the preceding quotation; but the following paſſage from the recapitulation may ſerve to convey its outline.

'Upon the whole that has been ſaid, in relation to natural evil, it appears, either that it could not have been prevented in ſuch a world as our's; or, that it is miſcalled evil, being rather the contrivance of wiſdom in order to the production of more good than there otherwiſe would have been. It is conceded a better world than this, more perfect, and more powerfully adapted to make happy, might be created by the Deity; but then it ought to be remembered, ſuch a better world may be already one of the links in the diverſified chain of exiſtence. The only proper queſtion, therefore, is, whether the making ſuch a world as this, is not a proof of more benevolence, than a chaſm would be in that part of the creation, which it now occupies? if ſo, imperfect as it is, comparatively ſpeaking, it is better it ſhould be, than not be. And, for ſuch an imperfect world as this ought to be, in an indefinitely variegated creation,

ation, in order to its being a proper part in the chain of exiſtence, no alteration, it may be, notwithſtanding all the complaints that have been made of deficiencies, redundances, deformities, and evils, could be made without damage to the ſyſtem. If in ſome things, abſolutely viewed, an alteration for the better might be ſuppoſed, yet this very alteration, conſidered, as it ought to be, in relation to other parts, which, as truly as theſe, go to the conſtitution of the whole, it might turn out greatly to its diſadvantage.'

Though we cannot diſmiſs this article without acknowledging the ability with which Dr. Chauncy has treated his ſubject, we think his ſucceſs might have been more complete had he, in endeavouring to account for the origin of evil, taken into conſideration all the divine attributes; as perhaps they are always too cloſely connected in the adminiſtration of the univerſe to be, on any occaſion, juſtly conſidered apart.

The ſtyle of this treatiſe is, in general, clear and unaffected, though not elegant. We meet with ſome uncouth words; ſuch as *beſtowment*, *exertment*, *lengthy*, *enlargedneſs*, *preparedneſs*; which we cannot account for on any other ſuppoſition than that of their being current in America. There are alſo a few exceptionable phraſes and conſtructions; for inſtance, *happify life* in his creatures; *a general touch* upon a topic; ſuitable *for* any thing, inſtead of *to* it; *an incapable ſubject of happineſs*, for *a ſubject incapable of happineſs*; and a few more.—Theſe trifling blemiſhes may be eaſily removed in a future edition.

FOREIGN ARTICLES.

L'Ami de l'Adoleſcence. Par M. Berquin. 3 Tomes. Pour les Mois de Septembre, Octobre, & Novembre. Paris.

THOUGH theſe three volumes are the only one which we have yet received, yet we think it neceſſary to mention them, as we may contribute to render them more generally known. Monſ. Berquin has already publiſhed 'L'Ami des Enfans,' of which this is a continuation, adapted to more mature years. The former work is now ſo well known in England that, ſurrounded as we are by eager claimants for our notice, it may with propriety be omitted. It was concluded about the middle of laſt year, and now conſiſts of twenty-four volumes, which are advertiſed in Paris at twenty-ſix livres eight ſous (little more than a guinea.) The volumes before us conſiſt each of two numbers, publiſhed on the firſt and fifteenth of the month; they are more generally intereſting than the 'Infants Manual,' and may be read with pleaſure by perſons of every age.

The

The author, in the preface, promises a volume each month, of which the one part is to contain tales, dialogues, and plays; the other, some instruction, in an agreeable form, suited to the intermediate state between infancy and manhood. But, in fact, the alternate volumes are on different subjects, and the two parts of each are of a similar kind. 'All that I ask, in return for my trouble and anxiety,' says our benevolent author, 'and what I think friendship gives me some right to demand, is, that my readers will sometimes excuse a little delay, which may occasionally happen, in spite of my hopes and wishes to serve them with regularity. I beg them to consider, that I have indifferent health, which, together with my pleasures, I might be contented to sacrifice; but I cannot so easily sacrifice to a trifling impatience, the ambition I feel, to present my work in the most agreeable form, and to adapt it to the views of their parents. The most eager impetuosity must restrain her wishes, after an apology so candid and interesting. We shall select, as a short specimen of the work, part of the first tale, entitled The Inconstant.

'ZEPHIRIN DE ST. LEGER was born with a ready memory, an active penetrating genius, and a lively fruitful imagination. Fortune seemed willing to crown these pleasing promises, by giving him parents, whose most eager wish was to cultivate the happy disposition bestowed by nature. An extreme quickness in seizing the first elements of knowlege, had advanced him in his early age; and he already joined agreeable talents to his instruction.

One day, when he went to see one of his companions, he found him employed in copying a Roman head, of which the great character struck him very forcibly: as fast as his friend formed the traits on his canvas, Zephirin felt his imagination warmed. The sight of some pieces of the same kind, which hung in the closet, completed an enthusiasm, as strong as Raphael might have felt, the first time that he touched a pencil.

'He ran home, and met his father on the stair-case, he fell on his neck, begging him to return, and enquire for a drawing-master. His father, overjoyed with his ardour, yielded readily to his request, and they went together to one of the most celebrated artists. Zephirin would have been well pleased if the master had abandoned all his pupils to attend him only, from morning to night. Since he could not obtain this sacrifice, he at least insisted on the lesson continuing two full hours each day. He could not conceive why every instant was not employed in cultivating so ingenious an art.

'His master could only come the next morning. I cannot tell you how many figures he drew before the end of the evening. All his loose papers were already covered with characteristic heads. You will assuredly pardon him for not at first bestowing that correctness, which arises only from long practice. There was, for instance, a large eye, answering to a small one. The nose sometimes started from the middle of the face, and the ear came to hearken to the mouth, or the mouth to bite the ear,

across

across the swell of the cheek; but, independent of these little faults, his outline had all the correctness that you could wish.

He had prepared a vast book of the largest paper which he could procure in the town. This space was soon too confined to hold the number of eyes, ears, arms, and legs, which he drew under the direction of his master. Greenwich Hospital would have found there excellent models to supply the deficiencies of its respectable inhabitants. His natural impatience was a little checked by the sameness of these first studies, to which he was rigorously confined, in the lessons designed to fix his hand. But, when alone, he freed himself from the slowness of his career, by endeavouring to form in his mind great pictures. The walls of the granary had been whitewashed, he therefore thought of retracing, on them, the Roman history which he had just read. Indeed, at the end of eight days, he had drawn out with charcoal, a beautiful collection of heads of tribunes, busts of consuls, of dictators on foot, and emperors on horseback; and I do not doubt but, if the names had been written under them, to complete the resemblance, some antiquary would, from this gallery, have been able to compose a crowd of interesting memoirs.

He purposed to draw, with the same spirit, the progress of our monarchy, when he found, one day, his work effaced by the domestics, who pretended that these Roman heroes frightened the cats, and had no effect on the rats. This misfortune had cooled a little his ardour: the vexation to see himself still at such a distance from his friend, whom he expected to have excelled on the first attempt, checked his fancy. He soon began to fear soiling his fingers with his pencil, or breaking the edge of his knife with shaping it. His master, who had at first so much trouble in moderating his eagerness, had much more in encouraging it. In vain he related the marvellous effects of painting, and some interesting anecdotes in the lives of great artists. He had brought him a pupil, just returned from Rome, to tell him of the superb pictures which he had studied in Italy. In expressing his admiration, the young stranger used Italian words, as more ready, or better suited to express his thoughts. These sounds, new to the ear of Zephirin, had scarcely struck him, when he thought it much more agreeable to speak a living language, than to draw heads, which, though expressive, could never speak. He ran to communicate his reflection to his father, who saw him with concern decline an agreeable employment, which he so earnestly wished for; but he was not willing to oppose his new taste, and the day after, Zephirin had an Italian master instead of the former.

I owe him this public justice, that the first days his progress was unremitted. All the difficulties of grammar yielded to his penetration. He doated on a language so full of softness and harmony. He constantly spoke it to every one in the house, without knowing whether they understood it. The cook was called Vostra Signoria, and the porter, Cor mio. The Italian translation of Telemachus, was become almost as familiar as the ori-

original. In looking for a book, in his father's library, more difficult than Telemaco, he found a Spanish Don Quixote. Don Quixote, the favourite of his first studies! Oh what pleasure to taste the admirable proverbs of his shrewd squire, seasoned with all the poignancy of their original language! Were the grave discourses of Mentor comparable to the pleasant repartees of Sancho? And Calypso, forsaken by Ulysses, in spite of the pleasures of her enchanted island, was she so interesting as the incomparable Dulcinea, for whom her lover undertook to conquer so many kingdoms. This undertaking required some courage. It was necessary constantly to contend with unknown words, as the knight of the woeful figure did with flocks and windmills; but he finished this first campaign with equal glory. Yet, shall I tell it? before the second sally of the hero of La Mancha, Zephirin was gone from the Spanish to enter on the English, which he soon left for the German; so that at the end of the year, he spoke four living languages, but so little of each, and so much of all together, that his audience must have been composed of the deputies of four nations, to interpret to one another, what each could catch of the shreds of his disjointed discourse.

'Address, in the exercises of the body, seems to lend a new charm to the cultivation of the mind; and the most extensive knowlege cannot, in the eyes of the world, excuse awkwardness. Zephirin had a disagreeable instance of this. His father, on his birth-day, had given a little ball, where, notwithstanding his erudition, he confused all the dancers. He wished to figure according to the principles of art; but no sooner had he learnt the steps of a minuet, than the entrechats turned his brain. What he chiefly wished to know, in every lesson, was precisely what was not yet proper to be taught. Always greedy to acquire what he was ignorant of, and discontented with what he had learned, he was constantly confused. He wished sometimes to make chasses in the round. A rigaudon cost him little in figuring, instead of a pas grave; and a balance, when a moulinet was required: the violin was not necessary to change the tune for him to begin alone a pot-pouri; and all this rendered him insupportable to the young ladies.'

We cannot pursue the inconstant in all his changes; this is a sufficient specimen of our author's knowlege of the human heart, and his spirit in relation. Indeed we ought to speak well of him, for he seems fond of English history, and of English authors.

'It may not be disagreeable, says he, to my readers to be informed, that the house once inhabited by Newton, and in which his observatory still exists, is now the dwelling of the author of Cecilia and Evelina. This seems to be the Temple of Genius, from whence having already taught us the cause of the vast motions of the universe, she returns, after one hundred years, to enlighten, with equal brilliancy, the deepest recesses of the human heart.' This information was first generally published in Paris;

may thoſe, beſt able to reward the ingenious family, catch the firſt ſpark of gratitude from the ſame ſource!

The Tale of the Inconſtant, and an elegant and inſtructive Dialogue on Flattery, are contained in the firſt Number; and the volume is concluded by a juſt deſcription of the Peak at Caſtleton (improperly called Caſtle Town), and an intereſting ſtory entitled the Peaſant a Benefactor to his Country. It is the picture of a modern patriarch, ſurrounded by his family and friends, diſpenſing benefits by his advice, his influence, and his little acquiſitions. The ſecond volume contains the Syſtem of the World, adaped to the period of youth. It is indeed accurate and elegant. The third volume is filled with the three firſt acts of a tragedy, entitled Charles the Second, imitated from the German of M. Stephanie. As a drama, it is exceptionable; but the ſentiments are thoſe of juſtice, generoſity, and humanity. In ſome minute points of the hiſtory our author is miſtaken; but, in general, he is ſufficiently exact. In the tranſlation of ſtar-chamber, and ſhip-money, he alſo gives erroneous ideas, ſtyling them *ſtarry chamber*, and the *tax on ſhipping*. Indeed proper names and national terms, either of places or things, ſhould never be tranſlated.

On the whole, having announced theſe volumes, and given them their juſt praiſes, we ſhall leave the ſubſequent ones to the reader's judgment. We can only add, that a tranſlation of them would be an acceptable preſent to Engliſh youth, and probably be received with applauſe.

Analyſe raiſonnè des Rapports des Commiſſares, chargès par le Roi de l'Examen du Magnetiſme Animal. Par J. B. Bonnefoy, Membre du College Royal de Chirurgie de Lyon. Paris & Lyons. 8vo.

WE have already mentioned the tranſlation of the Report of Dr. Franklin, and other Commiſſioners, charged by the King of France with the Examination of the Animal Magnetiſm. (Crit. Rev. vol. lix. p. 18 1.) It was the object of our attention, as an Engliſh publication; but we muſt now reſume the conſideration. Thoſe who reflect on the danger of oppoſing faſhionable novelties, or deſtroying the ſource of a lucrative impoſition, will ſoon have perceived that the detection of monſieur Meſmer muſt have excited the attention of his friends and confederates. We have now before us ſeveral pamphlets relating to this famous controverſy, but ſhall only give an account of the moſt important ones.

The opinion of the commiſſioners is confirmed by the report of thoſe of the Royal Society of Medicine. The laſt work which we have received we ſhall not particularly mention, as the principal arguments have been already conſidered, in the volume of our Journal referred to. We have attentively examined it, but find little to add. Both theſe Reports are ſubjected to the ana-

lyſis

lyſis of monſ. Bonnefoy; a name, if it be not fictitious, well adapted to the part he has undertaken to defend. His *faith*, however, muſt riſe to credulity, and his philoſophy to the occult qualities of Ariſtotle, if he would defend Meſmer in his principal poſitions.

The chief argument which deſerves attention is, that the methods of Meſmer and Deſlon are very different; but Deſlon was an aſſiſtant to the former, and frequently officiated in his maſter's ſtead, ſo that little dependence can be placed on this part of his work. The Reports are then more particularly conſidered; but they are attacked by declamation rather than reaſoning; and by raiſing doubts with reſpect to other remedies inſtead of eſtabliſhing the certainty of animal magnetiſm. The author's eloquence is much ſuperior to his philoſophy; in the latter, his miſtakes are groſs and numerous. On the whole, this is a weak defence, and therefore a real injury to the cauſe which he means to ſupport.

Doutes d' un Provincial propoſés à Meſſieurs Les Medicins Commiſſaires. 8*vo. Lyons and Paris.*

THIS work profeſſedly contains the doubts of a provincial, who anſwers for 'nothing but his doubts.' The diſguiſe is well put on, and ſupported with conſiſtency. The cool contempt with which he ſpeaks of medicine, and thoſe commiſſioners who are phyſicians, the indignation which he ſeems to ſuppreſs, and which appears only in the moſt pointed ſarcaſms, betray a little more intereſt in the queſtion than the author chuſes to acknowlege

'Ah! would to God that magnetiſm was the only medicine which clergymen employed with their pariſhioners, mothers with their daughters, fathers with their ſons, relations and friends with each other. What deluſion more delightful than to relieve thoſe we love? and what reality more uſeful than to preſerve them from a deſtructive art, or the aſſaſſin who practiſes it?'

'Gentlemen! gentlemen! if *your* ſcience had been expoſed to this public inveſtigation, if your commiſſioners had been your former patients, or the diſciples of Meſmer,—juſt Heavens! what a report would they have made.'

'You have ſaid ſo much, gentlemen, of imagination, that you have infected me with the diſeaſe; and I *imagine* that one of the commiſſioners, appointed to determine the utility of phyſic, holds in his hands the horrible trumpet, and cries, Ye dead ariſe, and give your evidence on all phyſicians. Oh! gentlemen! what a terrible judgment would you undergo! What phyſician, at this frightful appearance, inſtead of concealing himſelf, would dare to recriminate againſt magnetiſm?'

In this way our author proceeds in his addreſs; and we rather wonder that ſome enemy of the ſcience, ſome favourer of quacks, does not put this well-written, animated pamphlet, into an Eng-

liſh dreſs. The arguments are often acute and pointed, but no ſtriking or ſatisfactory. The deluſion is in the ſtyle; for, when we are pleaſed, we ſometimes think we are convinced. The author divides his addreſs into three parts; firſt, on what the commiſſioners did not chooſe to do; ſecondly, on what they have done; thirdly, on what they ought to have done.

Yet the author is warm in his praiſes of the individuals who practiſe medicine; in no profeſſion he finds more amiable men, more true philoſophers, good citizens, excellent maſters, and faithful friends.

'It has happened, adds he, in your ſcience, differently from what occurs in others: there are few ſciences but what are more valuable than its profeſſors; but, by a ſingular contraſt, there are few phyſicians who are not more valuable than medicine. Rouſſeau has ſaid, "bring the phyſic without the doctor." I ſhould not heſitate to return, "bring the doctor, provided he leaves his medicines behind." Thus he makes the amende honorable. Can we blame him? by no means; he has done every thing, except eſtabliſhing the credit of Meſmer and magnetiſm.

MONTHLY CATALOGUE.

POLITICAL.

An impartial Sketch of the Debate in the Houſe of Commons of Ireland, on a Motion made on Friday, Auguſt 12. 1785, *by the Right Hon. Thomas Orde, Secretary to the Right Hon. Charles Manners, Duke of Rutland, Lord Lieutenant, for Leave to bring in a Bill for effectuating the Intercourſe and Commerce between Great Briiain and Ireland, on permanent and equitable Principles, for the mutual Benefit of both Countries. By W. Woodfall.* 8vo. 3s. 6d. Robinſon *and* Debrett.

MR. W. Woodfall, editor of the Morning Chronicle, has long been celebrated for the extent of his memory, and his great abilities in reporting parliamentary debates, &c. in which he is certainly unrivalled. Every reader of thoſe productions muſt therefore reap peculiar ſatisfaction, on finding that this extraordinary perſon paid a viſit to the Iriſh capital, for the purpoſe of collecting and ſtating the ſentiments of the repreſentatives of that kingdom, relative to the propoſed commercial intercourſe with Great Britain, as delivered on the twelfth and fifteenth of Auguſt laſt. In performing this ſervice, ſo acceptable to the public curioſity, he has purpoſely, and for good reaſons, omitted to enumerate every interruption given to gentlemen while they were ſpeaking, and has noticed ſuch only as contributed to elucidate the argument, and explain the

the particular fact to which they alluded. He has likewiſe, with equal propriety, contented himſelf with ſtating on which ſide of the queſtion ſeveral gentlemen ſpoke, whom he either heard indiſtinctly, or who did not accompany the delivery of their opinion with any arguments or obſervations that were new, or more pointedly applied than they had been before by other ſpeakers. Mr. Woodfall aſſures us (and from our experience of his fidelity, in numberleſs inſtances, we can rely on his aſſertion), that he has guarded againſt all national prejudice or party-colouring; and as a confirmation of the authenticity to which he has anxiouſly adhered, we find that he has been favoured with a number of the moſt ſatisfactory communications on the ſubject. For theſe reaſons, we are perſuaded that the ſenſe of the debate, in general, is fairly and ſubſtantially conveyed in this publication. With regard to the ſpeeches, we ſhall only obſerve, that ſeveral diſcover ingenuity, and others both ingenuity and force of argument. But at the ſame time that we derive pleaſure from theſe efforts of Hibernian eloquence, we cannot help feeling regret at the influence of what we think a groundleſs opinion, on the minds of ſome of the moſt diſtinguiſhed orators.

Notwithſtanding all the oppoſition, from whatever motives it may have proceeded, which has been made to the celebrated propoſitions for the eſtabliſhment of an indiſſoluble commercial treaty between Great Britain and Ireland; notwithſtanding all that has been ſpoken in the parliament of both kingdoms, all that has been written, and all that has been thrown out in popular aſſemblies on the ſubject, this verbal, this declamatory oppoſition bears not the ſmalleſt reſemblance to that general ferment which aroſe in Scotland againſt the Union in 1706, when almoſt the whole nation became outrageous; when queen Anne's miniſters were not only publicly inſulted, but had nearly fallen a ſacrifice to the furious reſentment of the populace; when the execrated articles were burnt with indignation; and an army was even raiſed to oppoſe this reprobated meaſure of government.—But, as an eminent hiſtorian has obſerved, with regard to this ſubject, 'We now ſee it has been attended with none of the calamities that were prognoſticated; that it quietly took effect, and fully anſwered all the purpoſes for which it was intended.'

The peruſal of this publication will correct many miſtakes that have crept into the papers, reſpecting what was delivered by the members on each ſide of the queſtion, the moſt important which has been debated ſince the period above mentioned.

The Speech of Sir Hercules Langriſhe. 8*vo.* 1*s.* North.

This Speech was delivered the 28th of April laſt, on the motion for a parliamentary reform in the Iriſh houſe of commons. It is replete with ſtrong argument againſt that project, and places the abilities of ſir Hercules Langriſhe in a very conſpicuous point of view.

The Iriſh Proteſt to the Miniſterial Manifeſto contained in the Addreſs of the Britiſh Parliament to the King. 8*vo.* 1*s.* 6*d.* Debrett.

This pamphlet contains the addreſs of the Britiſh parliament to the king, with remarks on the addreſs, and a copy of Mr. Pitt's bill. The author treats the ſubject with the warmth of a political partizan; but it is only diſpaſſionate enquiry that can ultimately guide the ſentiments of both nations in reſpect of a treaty ſo important to their mutual intereſts.

Letters concerning the Trade and Manufactures of Ireland. 8*vo.* 8*vo.* 2*s.* Stockdale.

In theſe Letters ſir Lucius O'Brien minutely inveſtigates the iron trade, reſpecting which he differs, in the moſt important particulars, from lord Sheffield. According to ſir Lucius, the apprehenſion of any rivalſhip from the Iriſh, in the iron manufacture at leaſt, is rendered entirely groundleſs by local circumſtances; and it may be queſtioned whether, with regard to other articles of trade likewiſe, the pernicious conſequences, ſo much dreaded by the manufacturers of both countries, are not in a great meaſure chimerical. This pamphlet alſo contains a Letter from Mr. William Gibbons of Briſtol to Sir Lucius O'Brien, Bart. and his Anſwer. To theſe are ſubjoined, the Reſolutions of England and Ireland relative to a Commercial Intercourſe between the two Kingdoms.

Mr. Burke's Speech on the Motion made for Papers relative to the Directors, for charging the Nabob of Arcot's private Debts to Europeans, on the Revenues of the Carnatic. 8*vo.* 3*s.* Dodſley.

This Speech is relative to a letter written by the court of directors, and altered by the board of India controul, of the 15th of October 1784, directing a certain annual reſerve to be made from the revenues of the nabob of Arcot, for the liquidation of his debts to private individuals, and to the Engliſh Eaſt India company. This meaſure was diſapproved by the court of directors, as placing credits of a private and a public nature upon the ſame footing, or rather giving the former a preference. It afterwards became the ſubject of reprehenſion in both houſes of parliament, where a motion was made for papers that might lead to a farther enquiry. In the preſent ſpeech, which was delivered on this occaſion, Mr. Burke, as uſual, gives full ſcope to his imagination. He diſcovers great rhetorical vehemence, and, apparently, much force of reaſoning. But when his arguments are examined, they are void o

ſufficient foundation. Particulars are magnified, or miſrepreſented; and, after all the declamation of the orator, the whole appears to be only a plauſible deluſion.

An Addreſs to the Loyal Part of the Britiſh Empire and the Friends of Monarchy throughout the Globe. By John Cruden, Eſq. 8*vo.* No Publiſher's Name or Price.

It appears that the American loyaliſts in the ſouthern provinces took refuge in Florida, under the promiſe of protection from the Britiſh government; but no ſtipulation being made in their favour at the concluſion of the war, they were ordered to quit their new ſettlement by the Spaniards, to whom that province was ceded. In this diſtreſsful ſituation they have empowered Mr. Cruden, one of their number, to negociate a lottery, in which the prizes conſiſt of dollars, to procure them ſome temporary relief. It is certainly to be regretted, that men who have an equal claim to the humanity of Britain with the other loyaliſts, ſhould not be included in the proviſion which the legiſlature has allotted for the ſubſiſtence of our unfortunate tranſatlantic adherents. But we hope, from the generoſity and juſtice of the nation, that real ſufferers will not be long permitted to experience neglect.

Some Obſervations on the Militia, with a Sketch of a Plan for the Reform of it. 8*vo.* 1*s.* Egerton.

The plan propoſed by this author for leſſening the expence of the militia, relates chiefly to a reduction of the numbers called out to the annual exerciſe. As an inconvenience ariſes from the ſervice of a whole battalion terminating at the ſame time, he ſuggeſts that each battallion ſhould be divided into five equal parts, and that theſe ſubdiviſions ſhould be enrolled for different periods of ſervice, from one to five years. He likewiſe propoſes various other regulations reſpecting the militia; but ſome of them ſeem unneceſſary, and others afford but little proſpect of any certain advantage.

The Oriental Chronicles of the Times. 8*vo.* 2*s.* 6*d.* Debrett.

We here meet with the laſt change of the miniſtry, the election of a new parliament, and ſome other public incidents, related in the eaſtern ſtyle. The production is not void of ingenuity, but is ſo partial to the party which forms the oppoſition, that it only can be read with pleaſure by themſelves, and their intereſted adherents.

The Claims of the Britiſh Seamen to a more equal Diſtribution of Prize-Money, incontеſtibly aſſerted. 8*vo.* 1*s.* More.

It cannot be denied, that the inequality in the diſtribution of prize-money, in the naval ſervice, is a grievance which ought to be remedied. This mutilated veteran, as he ſtyles himſelf, ſtrongly recommends the correction of this flagrant enormity; but it is to be feared that his utmoſt efforts will

prove ineffectual, without the earneſt co-operation of men in power.

Hiſtory of the Weſtminſter Election. 4*to.* 10*s.* 6*d.* Debrett.

The incidents attending an election are generally of a fugitive nature; but the compiler or compilers of this miſcellany are determined to reſcue, if poſſible, the late Weſtminſter election from oblivion. For this purpoſe they have preſerved every occaſional ſally of wit, every pointed altercation, and even every caricature which was exhibited during the tranſaction.

A Fragment of the Hiſtory of that Illuſtrious Perſonage, John Bull, Eſq. 8*vo.* 2*s.* 6*d.* Bew.

This is written in imitation of the Hiſtory of John Bull by Dr. Arbuthnot; and, though it poſſeſſes not the humour or delicate turn of thought, ſo conſpicuous in that celebrated author, it is far from being deſtitute of merit. Under the character of Paddy, the genius of the Iriſh nation is likewiſe not unhappily deſcribed.

Deſultory Reflections on Police: with an Eſſay on the Means of preventing Crimes and amending Criminals. By William Blizard, F. S. A. 8*vo.* 2*s.* Dilly.

In theſe Reflections, Mr. Blizard makes many judicious remarks on the police, particularly of the capital, which is univerſally acknowledged to be extremely defective. For remedying this great evil, he ſuggeſts ſeveral improvements; ſuch as, laying an additional duty on low public houſes, ſo deſtructive to the common people; paying more attention to the religion and morals of the inhabitants of the great hoſpitals; diſcouraging vagrants; promoting induſtry, &c. Much has been ſaid of an intended plan of reformation, the neceſſity of which becomes every day more urgent and indiſpenſible. In the digeſting of ſuch a plan, we hope that due attention will be paid to all the uſeful hints thrown out by Mr. Blizard and others on this important ſubject.

DIVINITY.

Prayers and Meditations compoſed by Samuel Johnſon, LL. D. and publiſhed from his Manuſcripts, by George Strahan, M. A. 8*vo.* 3*s.* 6*d. in Boards.* Cadell.

He who has been accuſtomed to view a ſtately edifice with admiration, and, after having long conſidered ſolidity and ſtrength as characteriſtic of its ſtructure, ſuddenly diſcovers in it ſome ſtriking weakneſs, experiences a kind of mortification not unlike that lately felt by the literary world on the firſt appearance of the publication before us. What ſhall we ſay, however, to conſole our diſappointment? what, but that it ſeems the decree of nature, that ſtrength and weakneſs, ſolidity and want of ſubſtance muſt, in all created beings, ſubmit to alliance and vicinity? where is the oak without ſome feeble branch,

branch, or the rock of marble without one corner crumbling into duſt?—Let thoſe who ſee Johnſon's intellectual character to diſadvantage through the medium of this book, recollect his weight and magnitude as a philologiſt, his profoundneſs and diſcernment as an eſtimator of human life and manners, his faſcination as a biographer, and his luſtre as a poet. Let them not forget that Achilles, with his vulnerable heel, was ſtill the mightieſt of the Greeks.

Whether the title of this publication be the author's, or the editor's, does not appear; but we cannot perceive the propriety of calling any part of its contents *meditations*. There are reſolutions, recollections, confeſſions, and prayers; which all ſeem inſufficient to juſtify this part of the title. We acknowledge our curioſity to have been excited by the word *meditations*; as we thought an imagination like Johnſon's, naturally vivid and glowing, when lifted up to things above by the devotion of his heart, could ſcarcely have failed to produce ſome very intereſting effuſions. But whilſt we regret the want of what the title had made it not unreaſonable to expect, we muſt not deny that, amidſt the too frequent indications of infirmity and ſuperſtition, we have had the ſatisfaction of obſerving ſeveral amiable marks of the ſincerity, affection, and humility of the author's mind. If, upon the whole, this work ſhall bring no new acceſſion to the fame of the writer, it may, nevertheleſs, be conſidered as a literary curioſity; and be thought, perhaps, by ſome perſons, to add another chapter to the ſcience of human nature.

Mr. Strahan's Preface is well written—If that gentleman had been at liberty to ſuppreſs the preſent publication, perhaps we ſhould not now have been lamenting the weakneſs of his friend.

Conſiderations on the Nature and Oeconomy of Beaſts and Cattle; a Sermon preached at St. Leonard's, Shoreditch. By William Jones, M. A. F. R. S. 4*to.* 1*s.* Robinſon.

The enlarged and pious ſpirit of this learned diſcourſe recommends it as uſeful and inſtructive, whilſt the lively and ingenious manner in which it is written, make the peruſal of it much more intereſting and agreeable than we generally find compoſitions of this kind. The beginning of it is perhaps too abſtracted for a mixed congregation.

Mr. Jones makes two grand diviſions of the brute-creation, according to the idea ſuggeſted in the law of Moſes. The moral repreſentation of their characteriſtic qualities is original and ſpirited: our readers will not be diſpleaſed to ſee the paſſage alluded to.

'The law of Moſes, in the eleventh chapter of Leviticus, divides the brute-creation into two grand parties, from the faſhion of their feet, and their manner of feeding; that is, from the parting of the hoof and the chewing of the cud; which pro-

perties are indications of their general characters, as wild or tame. For the dividing of the hoof and the chewing of the cud are peculiar to thoſe cattle which are ſerviceable to man's life, as ſheep, oxen, goats, deer, and their ſeveral kinds. Theſe are ſhod by the Creator for a peaceable and inoffenſive progreſs through life; as the Scripture exhorts us to be ſhod in like manner with the preparation of the goſpel of peace. They live temperately upon herbage, the diet of ſtudents and ſaints; and after the taking of their food, chew it deliberately over again for better digeſtion; in which act they have all the appearance a brute can aſſume of penſiveneſs or meditation; which is metaphorically called rumination, with reference to this property of certain animals.

'Such are theſe: but when we compare the beaſts of the field and the foreſt, they, inſtead of the harmleſs hoof, have feet which are ſwift to ſhed blood, ſharp claws to ſeize upon their prey, and teeth to devour it; ſuch as lions, tygers, leopards, wolves, foxes, and ſmaller vermin.

'Where one of the Moſaic marks is found, and the other is wanting, ſuch creatures are of a middle nature between the wild and the tame; as the ſwine, the hare, and ſome others. Thoſe that part the hoof afford us wholeſome nouriſhment: thoſe that are ſhod with any kind of hoof may be made uſeful to man; as the camel, the horſe, the aſs, the mule, all of which are fit to travel and carry burthens. But when the foot is divided into many parts and armed with claws, there is but ſmall hope of the manners; ſuch creatures being in general either murderers, or hunters, or thieves; the malefactors and felons of the brute creation: though among the wild there are all the poſſible gradations of ferocity, and evil temper.

'Who can review the creatures of God, as they arrange themſelves under the two great denominations of wild and tame, without wondering at their different diſpoſitions and ways of life! Sheep and oxen lead a ſociable as well as a peaceable life: they are formed into flocks and herds; and as they live honeſtly they walk openly in the day. The time of darkneſs is to them, as to the virtuous and ſober amongſt men, a time of reſt. But the beaſt of prey goeth about in ſolitude: the time of darkneſs is to him the time of action; then he viſits the folds of ſheep and ſtalls of oxen, thirſting for their blood; as the thief and the murderer viſits the habitations of men for an opportunity of robbing and deſtroying, under the concealment of the night. When the ſun ariſeth the beaſt of prey retires to the covert of the foreſt; and while the cattle are ſpreading themſelves over a thouſand hills in ſearch of paſture, the tyrant of the deſart is laying himſelf down in his den, to ſleep off the fumes of his bloody meal. The ways of men are not leſs different than the ways of beaſts; aud here we may ſee them repreſented as in a glaſs; for, as the quietneſs of the paſture, in which the cattle ſpend their day, is to the howlings of

a wil-

a wilderneſs in the night, ſuch is the virtuous life of honeſt labour to the life of the thief, the oppreſſor, the murderer, and the midnight gameſter, who live upon the loſſes and ſufferings of other men.'

The preacher next proceeds to diſcourſe, 1ſt. *On the different Qualities and Properties in which Brute-Creatures excel.* 2. *On their Uſefulneſs to the ſupport, comfort, and convenience of Man.* The latter part of this ſermon is a warm and earneſt application of the ſubject to the purpoſes of moral and religious inſtruction. Had Mr. Jones, where he reaſons from the qualities of brutes to the attributes of the Deity, carried his argument as far as it would go, his concluſions muſt, we think, have led him to account for the ſource of evil; but the compaſs of a ſermon would not admit the extenſive diſquiſitions which that intricate queſtion might have made neceſſary.

A Diſſertation, or Diſcourſe on Suicide, grounded on the immoveable Foundation of Scriptural, rather than of Philoſophical Principles. 6*d.* Lackington.

This performance, written much in earneſt and with good intention, is too looſe and deſultory to anſwer our idea of a diſſertation. The author has not judged well in depreciating the ſolidity of natural arguments againſt the crime of ſuicide. Such as are drawn from revelation would loſe nothing of their weight, or ſtrength, from conceſſions to the merit of the former.

POETRY.

*The Female Aeronaut, a Poem. Addreſſed to Mrs. * * * *. Diſplaying a Repreſentation of an Aerial Excurſion, with a brief Deſcription of thoſe peculiar Senſations, which have been ſo recently experienced, when at a certain Point of Elevation, or above every earthly Connection. Interſperſed with many ludicrous and well-known Characteriſtical Incidents. Dedicated to Mrs. Harriet Errington.* 4*to.* 1*s.* 6*d.* Swift.

We have never read any attempt at poetry ſo utterly deſtitute of metre, common ſenſe, and even grammar. It is even deſtitute of the quality of which it boaſts; yes, ſuch is the licentiouſneſs of the age, that indecency is now boaſted of, and each ſucceſſive editor promiſes to exceed his predeceſſors. It is, however, ſtupidly dull from beginning to the end. We ſhall ſelect a ſhort ſpecimen.

'At nine o'clock the new proceſs began,
Lunardi this way, Sadler that way ran.
In went the iron, vitriol ſplaſh'd about,
Coats, gowns, were burnt, which made the people ſcout.
Some d—n'd and ſwore, they would Lunardi ſue,
And for their old clothes, make him purchaſe new.'

The Frolics of Fancy, a Familiar Epiſtle. By Rowley Thomas. 4*to.* Printed at Shrewſbury for the Author.

This author's fancy is ſo 'extravagant and erring,' that ſober criticiſm dares not follow its eccentric vagaries.

The

The Oracle concerning Babylon, and the Song of Exultation, from Iſaiah, Chap. XIII. and XIV. 4*to.* 1*s.* 6*d.* Wilkie.

There is no inconſiderable ſhare of poetic ſpirit in theſe odes; but that they improve upon the unadorned ſublimity, and ſimple grandeur of the original, is what we ſhall not take upon us to aſſert. We think they are nearly equal to Mr. Maſon's Paraphraſe of the fourteenth chapter of Iſaiah; and ſomewhat inferior to Dr. Lowth's elegant Latin verſion of the ſame paſſage.

Poems on Subjects ſacred, moral, and entertaining. By Luke Booker. 8*vo.* 2 *Vols.* 5*s.* Robinſon.

We have very little to ſay in favour of theſe poems, though we occaſionally meet with ſome good lines, but never for any continuance. They abound with a ſtrange jumble of abſurd epithets, and incongruous phraſes.—'Unwrapp'd his halcyon mind —pipe-arm'd—age-cold blood—ſenſual ſhrine—viſual graces—corrugate each face—embronzes o'er with gold—indign deſarts —pallid gloom—ſympathizing harebells—cloud-bruſh'd mountains—firmamental worlds.'—A deer is ſaid to have 'ſurface-ſkimming legs;' and fancy to 'unconfine her glowing faculties.' Many inſtances of the ſame kind might be ſelected.—In a note on one of Shakſpeare's plays, by Warburton, we are told to read (i. e. if we can) for ''tis preſent death'—'i' th' preſence 't's death,' which Edwards humorouſly obſerves, 'ſeems to have been penned for Cadmus, in the ſtate of a ſerpent.' For what animal, the ſecond line of our following quotation was penned, we cannot conjecture: it certainly ſets human articulation at defiance.

'And though our camels, ſir, were four,
I'm ſure 't wou'd 've held as many more.'

In juſtice, however, to the author, we muſt acknowlege, that his diction is, in general, ſufficiently harmonious.

The Swindler. A Poem. 4*to.* 1*s.* The Author in the Old Baily.

This author profeſſes to give an alphabetical liſt of the moſt noted ſwindlers that infeſt the ſtreets of London; with the leading traits in their characters. His pamphlet, however, contains not a word of uſeful information; and of wit or poetical merit it is equally deſtitute.

The Strolliad: an Hudibraſtic Mirror. 4*to.* 1*s.* Ridgeway.

An abuſive production againſt ſome of the theatrical performers; but ſo deſtitute of wit, humour, and poetry, that it only reflects contempt on the author.

The Bees, the Lion, the Aſſes, and other Beaſts, a Fable. 4*to.* 1*s.* 6*d.* Debrett.

The American war, the k—g, and lord N—h, form the ſubject of this rhapſody, which may fairly vie for ſtupidity with any production of the kind.

Jeſſy,

Jeſſy, or the forced Vow. A Poem. By Mr. Robinſon. 1s. 6d. Debrett.

A young lady, who has been immured in a convent againſt her inclination, is repreſented as complaining to her father of the wretchedneſs ſhe endures. The ſubject is of ſuch a nature as ought to rouſe the tendereſt feelings of the heart; but, in the diſpaſſionate ſtrains of this author, we meet with none of thoſe ardent ſentiments which flow from poetic enthuſiaſm.

Ode to Landſdown Hill. 8vo. 2s. Randal.

This Ode affords no brilliant diſplay of poetic genius; and at the ſame time that the notes are frivolous, the two annexed letters of advice, from George lord Landſdown, 1711, to the earl of Bath, might, for any thing they contain, have been ſuffered to remain in oblivion.

Poems by a Literary Society. 12mo. 1s. Becket.

We are informed, in an advertiſement, that the name of this Society is 'The Council of Parnaſſus.' Their plan is to meet, and criticiſe the verſes of the members. The future productions of the Society, therefore, if it ſhould be continued, will enable us to decide concerning their judgment, as well as their fancy. The preſent publication is not an unfavourable ſpecimen.

The Demoniad, or Peſts of the Day. 4to. 2s. Forres.

The perſons delineated by this young ſatiriſt, for ſuch he ſeems to be, are Mrs. Siddons, lord North, Mr. Lunardi, lord George Gordon, &c. Should the author, whoſe modeſt opinion of his own performance may perhaps recommend him to the public favour, be encouraged to proceed with a 'ſecond part,' we ſhall only ſuggeſt to him, as an advice, that he would pay more attention to his rhimes.

Urim and Thummim. A Poem. 4to. 2s. 6d. Macklew.

An indiſcriminate panegyric on Mr. Fox and his party; and, as might be expected from one who writes in the true ſpirit of a partizan, accompanied with a profuſion of abuſe on the friends of the miniſter.

The Tears of the Pantheon, or the Fall of the modern Icanes. 4to. 1s. 6d. Kearſley.

A frivolous ſubject, treated in a frivolous manner.

The Louſiad: an heroic-comic Poem. Canto I. By Peter Pindar. 4to. 1s. 6d. Jarvis.

This humorous rhapſody is founded upon an incident, affirmed by Peter Pindar to have lately happened in the royal palace. Whether Peter has invented the anecdote, to ſerve the preſent purpoſe, we know not; but he certainly has embelliſhed it with a luxuriancy that evinces the richneſs of his imagination.

A Monody to the Memory of Admiral Hyde Parker. By S. Whitchurch. 4*to.* 1*s.* Baldwin.

This, like many other tributes of a ſimilar kind, diſcovers more friendſhip than inſpiration; but in general the verſes flow with a ſmoothneſs correſpondent to elegiacal harmony.

The Muſe of Britain, a Dramatic Ode. 1*s.* Becket.

This dramatic ode is inſcribed to the right hon. William Pitt, whom the bard, with the muſe and chorus, calls down from the ſkies, to ſave this ſinking nation. That ſucceſs may attend ſo patriotic an effort, muſt be the prayer of all who wiſh well to their country; and in it we moſt heartily join.

As You like it. A Poem. 4*to.* 2*s.* Stockdale.

This author ſeems to have a natural bias to obſcurity; and obſcurity will probably be his fate. Indeed he is much enveloped in darkneſs, and little more is diſcernible than that he is a zealous politician.

Meſſina, a Poem. 4*to.* 1*s.* Almon.

This author attempts to deſcribe the earthquake that ravaged Meſſina and Calabria, on the 5th of February, 1783. With inſipid poetry, and diſſonant rhimes, we are almoſt conſtantly peſtered in our critical examinations; but ſuch irregular meaſure, if meaſure it may be called, we never before obſerved in any adventurer of Parnaſſus.

NOVELS.

Hiſtory of the Honourable Edward Mortimer. By a Lady. 2 Vols. 12*mo.* 6*s.* Dilly.

We have been greatly intereſted and entertained by this novel. The author poſſeſſes much knowlege of the human heart, and ſome acquaintance with faſhionable manners. The ſtory is pleaſing; the ſtrokes of ſatire are well introduced, and the pathos is tender without affectation. But all is not perfect; ſome little improbabilities in the ſtory occaſionally diſcover the deception, and the denouement is too much crowded to be quite intelligible. On the whole, however, theſe volumes are greatly ſuperior to thoſe which have been lately added to the circulating library, and will deſerve the attention of thoſe who owe their entertainment to ſuch collections.

The leading character in the work is a faithful deſcription of manners, with frequent turns of ſatire, which afford us more entertainment as they are leaſt expected. We ſhall extract, as a ſpecimen, the character of Dr. Caſſock, from the firſt volume.

'The vicar's chief happineſs was to reſtore peace to the wounded heart, and chaſe away deſpair. Thinking he perceived a cloud of anxious care on the brow of his fair friends, he

he began to relate (in a ludicrous ſtile) a ſhort hiſtory of himſelf, which he determined to publiſh; as when he was in town laſt, he left every perſon diſtracted to read the follies of their neighbours, which forced from their mind, as far as poſſible, any recollection of their own. His title ſhould be, "Travels and learned Obſervations through every Part of the known and unknown World, in Air, on Water, and Land, by Dr. Charles Caſſock, vicar of S****."

'Firſt, he ſaid, he ſhould illuſtrate the ancient family of the Caſſocks, of which, their numerous progeny, had been many reduced to ſcarce a black fringe.—Then he ſhould endeavour to place in the ſtrongeſt light, the great merit and prophetic wiſdom of the learned gentleman, (ſubject of the following pages) who, to have his caſſock durable, took care it ſhould ever be well lined. His profound knowlege was allowed ſuperior to any, except a few, too tedious to enumerate. Even his enemies muſt acknowlege his perſon beautiful and faultleſs, except a ſlouch in his gait, and a happy round in his ſhoulders. Having ſpent fifteen years at Brazen-Noſe, he there learned to play backgammon and cheſs, which games were the delight of a worthy old gentleman, whom he frequently viſited in that neighbourhood! and who, for theſe profound and learned talents only, recommend him to follow (in the literal ſenſe of the word) his nephew, (a young lord) through all the courts in Europe. Hiſtory does not mention they either of them obtained great improvement, except a paſſion for pictures in the tutor, which he never had money to purchaſe; and in the pupil, a paſſion for fine women, which he did purchaſe—to his coſt! This Mentor and Telemachus, after running wild three years, without leaving one mark of their good works behind them, returned to England, on the news of the death of the old earl, whom the ſon immediately forgot, and likewiſe his ſage preceptor; who paid a viſit of reſpect to his good old uncle, where backgammon received due honours, and who rejoiced to find the travelled tutor had not forgot the beauties of his own country. To this worthy patron he owes the vicarage of S——, and five thouſand pounds, by will, as he expreſſed, to feed little Caſſocks. But this unworthy member of ſociety remains to this day, unbleſſing and unbleſſed—till he meets a woman, with good looks without beauty, ſenſe without ſelf-opinion, wit without pertneſs, and œconomy without meanneſs. To theſe little perfections he muſt ſay he has full pretenſions, with a few other trifles—ſuch as, good-temper, ſome youth, (for he has no ſuſceptibility for an old woman, except he is ſick) and a ſufficient quantity of good liking for him:—ſuch a woman might poſſibly draw this wiſe vicar of S—— into that holy ſtate, in which, notwithſtanding, there are ſo many repentant ſinners.'

Maria;

Maria; or, the Obſequies of an unfaithful Wife. 12mo. 2s. 6d. Bew.

We have often given our opinion on this poetical proſe, which wants only meaſure to conſtitute verſe. It is not the leaſt of the objections to it that it ſoon ſwells into bombaſt, or, ſermoni propior, creeps in humble proſe; that without a cultivated taſte, and ſound judgment, it cannot be with eaſe and propriety ſuſtained. This work, which ſeems to be founded on a modern event, is ſubject to both theſe faults; nor is the conduct of the ſtory unexceptionable; but the leſſons are ſalutary, and the moral juſt. If it preſerves one falling fair-one, the author deſerves a meed more ſplendid than a civic crown. Yet we would not adviſe a ſage Mentor to imitate the conduct of Sophronius, and endeavour to draw a pupil, fond of gaiety and pleaſure, from the glittering circle, by the charms of attraction, (we mean that of matter only) and the wonders of the planetary ſyſtem. Virtue muſt at firſt be loved for its pleaſing form, before it can attract by its intrinſic worth.

Some expreſſions in this work are faulty. We know not how '*deicide*' can be a crime, becauſe it implies an abſurdity; and we have not yet heard of the word '*ſupernal*.' The 'cleft of a rock' is not the portion ſeparated from it, but the aperture previous to the ſeparation. Theſe, and ſimilar deformities, ſometimes occur, and lead us to wiſh that the work which was penned in a 'few ſolitary evenings,' had been carefully examined the ſucceeding mornings.

Memoirs and Adventures of a Flea. 2 *Vols.* 12mo. 5s. *ſewed.* Axtell.

There is ſome originality, humour, and good ſenſe, in theſe volumes; yet they are obſcured by indelicacies, perhaps inſeparable from the nature of the Adventurer, but not, on that account, leſs diſguſting. Some of theſe might have been avoided, and other improvements are very obvious: the author ſeems as yet unhackneyed in the myſteries of his profeſſion.

The Force of Love. A Novel. In a Series of Letters. By John Dent. 2 *Vols.* 12mo. 6s. Caſs.

This novel is entitled to little praiſe; the ſtory and the characters are not beyond the uſual perſonages of that moſt reſpectable manſion, a circulating library. The incidents are uſually trifling, and the ſituations unintereſting. Mr. Cook's firſt reception reminds us too forcibly of Mr. O'Keef's puns; and Mrs. Jenning's ſtory ſeems a poor imitation of the misfortunes of lady Harriot Ackland. We are ſorry for it Mr. Dent; but really your novel deſerves no better character.

MISCELLANEOUS.

A Lecture on Heads, written by George Alexander Stevens, with Additions by Mr. Pillon. 8vo. 2s. Kearſley.

Humour, wit, mimickry, and ſatire, united, could not fail to attract attention; to produce 'ſolid pudding,' as well as 'empty praiſe.'

praiſe.' The want of the lecturer's talents, the want of his machinery, for, like Ulyſſes, he was accuſtomed to produce the palladium rather than to mention it, with a '*Huic* date' will be ſeverely felt. Like the ancient Spartan, or a modern queen of Hungary, who overpowered the feelings of the auditory by producing the infant ſovereign, this modern Alexander gave an additional force to his ſatire or his wit, by the proper introduction of lively repreſentations. In this way, we loſe ſome of his force; by his referring to tranſactions almoſt forgotten, the poignancy of his humour palls upon the ſenſe, and we muſt have recourſe to our former feelings, for an imperfect recollection of our former pleaſures. The additions are ſome of them judicious; but ſo much temporary matter was interwoven with the original Lecture, that, if the ornaments had been wholly taken off, the coat muſt in a great degree have ſuffered. As it is, however, we have received an hour's entertainment from it, and recommend it particularly to thoſe who have been preſent at Stevens's original delivery of it.

We might have introduced our account with ſome remarks on this mode of ſatire; but this taſk is well performed by the author of the 'Eſſay on Satire,' annexed to the Lecture.

Mr. Lunardi's Account of his Second Aerial Voyage from Liverpool, on Tueſday the 9th of Auguſt, 1785. *In Two Letters to George Biggin, Eſq.* 8*vo.*

This is a very pretty hiſtory, in choice holiday 'terms,' of rage, extacies, horrors, and diſappointments. It ends in Mr. Lunardi's aſcending in the balloon, and coming down unhurt. We have no reaſon to ſuſpect the authenticity of the publication; but it was not neceſſary to riſe above the clouds to have penned every word of this deſcription.

'——— Nunquamne reponam
Vexatus toties?' Juvenal.

A Treatiſe on Aeroſtatic Machines. By John Southern. 8*vo.* 2*s.* Baldwin.

This Treatiſe conſiſts of calculations of the weight, the buoyancy, and the expanſive power of balloons, with proper directions for making them. The calculations and the plates prevent us from abridging our author's advice, if we had otherwiſe thought the object worthy our attention. Each ſucceſſive experiment adds force to our former ſentiments; and we have much reaſon to ſuppoſe, that this childiſh ſpectacle will ſoon be forgotten. Philoſophers may then not be aſhamed to enquire into its real merits, and the methods of removing obſtacles to its improvement: we fear, however, that they are too cloſely connected with the medium into which the balloon is to be raiſed, to render the invention of any uſe. Our author adviſes trying the experiment in miniature before we fill the balloon; and we muſt again adviſe adventurers to try the ſpecific gravity

of

of the air they produce, for at leaſt one experiment has failed from this omiſſion.

A Treatiſe on Strong Beer, Ale, &c. By T. Poole. 8*vo.* 2*s.* 6*d.* Debrett.

This Treatiſe, it ſeems, is the production of a butler, who, in our opinion, would have done much better had he confined himſelf to the buſineſs of the pantry. As a writer, his words are jumbled together in ſuch confuſion, that amidſt a multiplicity of them, it is often impoſſible to collect any ſenſe. We would adviſe him to reflect, that the proverb of the cobler and his laſt is equally applicable to other profeſſions.

Female Monitor, or the young Maiden's beſt Guide in the Art of Love, Courtſhip, and Marriage. 12*mo.* 1*s.* Bladon.

A collection of letters, eſſays, and dialogues, in proſe and verſe; principally addreſſed to the fair ſex, for their choice, conduct, and behaviour, in the ſingle and married ſtate. The advices are plainly delivered, and, it muſt be acknowledged, are adapted to the *meaneſt* underſtanding.

An earneſt and affectionate Addreſs to Farmers in relation to the Payment of Tythes. 8*vo.* 6*d.* Rivington.

The deſign of this addreſs is to remove the differences that ſubſiſt between the parochial clergy and their pariſhioners, with reſpect to tythes. The author's motive is highly laudable, and we heartily wiſh ſucceſs to his endeavours.

A Letter to a Female Friend, by Mrs. Sage, the firſt Engliſh Female Aerial Traveller. 8*vo.* 1*s.* Bell.

Mrs. Sage is the adventurous lady who aſcended from St. George's Fields, on the 29th of June laſt, with George Biggin, Eſq. and, after an aerial voyage, which ſhe deſcribes as very pleaſant, ſafely landed near Harrow on the Hill.

Miſcellaneous Pieces, in Proſe and Verſe. 4*to.* 2*s.* Egerton.

The authoreſs, Mrs. Upton, acknowledges her having publiſhed theſe pieces to ſupport her children, not to extend her fame. This being the caſe, we cannot but exempt her from criticiſm; and hope ſhe will experience from the public that favour to which ſhe is entitled by her ſituation and induſtry.

A Narrative of Facts, ſuppoſed to throw Light on the Hiſtory of the Briſtol Stranger. 1*s.* 6*d.* Gardener.

This Narrative is tranſlated from the French, and is ſuppoſed to throw light on the hiſtory of the Briſtol ſtranger, known by the name of the Maid of the Hay-ſtack. The narrative is entertaining, and the reader will be intereſted in the fate of the fair damſel who is the ſubject of it.